

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Domestic Missions OF THE Protestant Episcopal Church.

MAY, 1871.

LETTER FROM A MEMORIAL MISSIONARY.

LINCOLN, Neb., *March 14, 1871.*

REV. AND DEAR SIR: You are probably aware of my removal here last May at the request of Bishop Clarkson. Since then I have been working very quietly and saying little; hardly knowing, till a few months ago, that I should ever have anything satisfactory to say.

But once again, as many times before in my long Missionary experience, I am assured that faith in God, patience and work, will prevail anywhere, in God's good time, in building up His Church and Kingdom.

No one heard of my many discouragements at first, save Him Who heareth all our prayers; for I had literally forsaken wife and children for this work.

Now see what God hath wrought for us in less than a year.

On the 5th inst. (first Sunday in Lent) I had the happiness of presenting to the Bishop for Consecration one of the most beautiful of our churches in Nebraska, and one which would be an ornament in any State; also a class of ten for Confirmation; and more than fifty came forward to the Holy Communion.

It should be remembered that this is a very new country, and that the town is hardly more than three years old; that the people are nearly all poor; and that we are surrounded by nearly all the popular denominations, well organized.

When I see so many costly and beautiful churches consecrated in Eastern towns and cities, and such large classes for Confirmation, I should hardly presume to speak of our success, unless I supposed some of your readers could appreciate the peculiar nature of our work in these Western fields.

It was a goodly sight, and you would have been glad to see the assembly we had at the Consecration and Confirmation in the evening. Every foot of standing room was occupied, even until the close of the Service.

We had preachers of half-a-dozen different kinds, the President of the Senate, the Speaker of the House—in fact, some of the principal men of all professions, from the different parts of the State. I presume the Bishop has very seldom preached to a more thoughtful and appreciative audience, and I doubt not that the result will be beneficial to us everywhere.

Thus, by God's blessing, we have risen up in a few months from the greatest weakness to a degree of prosperity, strength, influence, Christian and Church life.

This is the third church I have been instrumental in building since I came to Nebraska, and I hope that the friends at the East, who have so generously sustained me as a *Memorial* Missionary, may long live and see these churches the homes of many who shall be brought under the power of the truth and grace of the SAVIOUR. Very faithfully yours,

SAMUEL GOODALE.

THE LAW OF LIBERALITY.

Early in his career, a successful banker, whose name is well known, read the book called "Gold and the Gospel," and resolved to take Jacob's pledge: "Of all that Thou shalt give me, I will surely give the tenth unto Thee." (Gen. xxviii. 22.) Accordingly, he directed his clerk to open an account with "O. P. J.," and credit Old Patriarch Jacob with one tenth of all the commissions earned. "O. P. J.'s" account flourished wondrously, and figures of five places were used to indicate how much he gave away. Some one, with not unnatural curiosity, asked how "O. P. J." could afford to make such large contributions. The Banker's reply was simply this: "It don't cost me anything. It's the LORD's money."

Now, in this selfish age, the reader may, at this point, incline to put in an exclamation of admiration; but, for his own part, the writer must observe that he is thankful it was no worse.

Among other things it should be remembered that, of old, there were Araunahs, as well as Jacobs; and, also, that since "O. P. J.'s" times the world has been moving on. As a consequence, many things that were admirable enough in his day, are altogether insufficient now. Still there is a wide-spread notion abroad in the community that the gift of a tenth constitutes large liberality, and at the same time indicates its law. Let us, therefore, look this question squarely in the face.

But, perhaps, at this point in our article, some incline to part company, and are ready to exclaim, Why this ceaseless discussion about the

subject of Giving? In reply, it need only be said, that whoever is weary of the subject of giving cannot have any very clear or comprehensive views of Christianity, which makes beneficence the burden of its song. Indeed, when we turn impatiently from the subject of giving, we despise the example of the ALMIGHTY Himself, which proved one continued contribution, from the time that He opened the first flower to the sight of man, down to the day when He gave His Son upon the Cross.

First, then, let us inquire what was the law of liberality in the olden times. Of course we must here refer to the Jewish dispensation, and dispose of the popular notion which makes the law of giving to have been a tenth.

The first enactment on the subject is found in Lev. xxvii: 30-33., which required the Jew to pay the Levite one tenth of the flock and herd and field; and if he did not pay in kind, one fifth was added to this. See also Num. xviii.

Then there was also a *second* tenth to be annually devoted to the support of the religious festivals. See Deut. xiv: 22, et seq. But this is not all. In addition to this, every third year the Jew must bring a tenth and share it with the Levite, the poor, and the stranger. See Deut. xiv: 28, and Deut. xxvi: 12. This makes two and one-third tenths annually.

Still, if, with *no reason*, we suppose that the tenth of the third year took the place, for that time, of the tithe previously mentioned, we still have two whole tenths left. Unquestionably, however, the tithe of the third year was an extra requirement; so that we must view the exaction fully as above stated. This, we may also add, is the distinct declaration of several ancient authorities, who certainly must have known how the people interpreted the law.

How strange it is, then, that such false ideas pervade the Church at the present time, and that the example of men who give a tenth to God should be held up for extravagant laudation. Would it not be more proper, in view of the facts of the case, simply to feel thankful that it is no worse?

As an additional illustration, we should also note the fact that the contribution of *time* demanded, was still greater, amounting almost to one-half. Now, therefore, let those, especially the enormously rich, who rest on the Mosaic Law, follow it in its integrity.

But did CHRIST ratify this law for the Christian as He did for the Jew? (Matt. xxiii. 23.) Of this we have no proof; but still, if He did, the law of giving is at least seven-thirtieths to which is to be added the free-will offerings.

But did the Apostles reaffirm the Law for Christians? Of this, likewise, there is no proof; while Blackstone, with all his prejudices, admits that it ceased with the Jewish Theocracy.

Clearly, this idle and unfounded notion, making a tenth the law, must be summarily dismissed. Its prevalence forms a reflection upon the in-

telligence and the Bible reading of the age. If there is any law fixing the exact ratio for all men, it is that of seven-thirtieths, with the free-will offerings added.

In reality, the new dispensation takes the Christian on from the position of Law to that of Love. Under the present system, Love is more inexorable than was the Law. The Law told the rich Jew to give two tithes annually, and on the third year an additional tithe; but the Gospel says to the millionaire: *Give according as God has prospered you.* (I. Cor. xvi. 2.) This will take nine-tenths out of his pocket, instead of two, or even three.

And the law is simply just; for what right has the man, with an income of from one hundred to five hundred thousand dollars a year, to devote nine-tenths of it to his own purposes? We say, then, that Love is more inexorable than Law. In the olden times, when there was a more equal distribution of property, there was a uniform rate for all; but, to-day, those who are in possession of abundance must give according to their abundance; or, otherwise, as God has prospered them. "O. P. J." is no fair example for the Nineteenth Century millionaire. The old Patriarch would doubtless be ashamed of all those who quote his special pledge as the law of liberality, and buy off conscience with a pitiable tenth, devoting the bulk to gorgeous living, while the Missionary Treasury is empty, and thousands of God's poor around him are suffering for the very crumbs that fall from his table. *

NEW YORK, *March 22, 1871.*

FIRST FRUITS FROM AN INDIAN MISSION-FIELD.

IN many particulars, but especially in the matter of offerings for the cause of Missions, not a few of us might learn a lesson from a community of perhaps the very poorest and humblest of the members of our Church.

About 40 miles west of the source of the Mississippi, is the "White Earth Reservation." On this tract of land, 36 miles square, the Government is making an effort to colonize the Chippeway Indians of Minnesota, and to teach them the arts of civilization.

Bishop Whipple has given them a Missionary of their own race, our Indian Priest, Enmegahbowh. Of the 370 Indians now on the Reservation, 200, including many leading chiefs, have accepted the newly-heard terms of Christian membership; a proportion which many of our congregations, not to say parishes, will fall behind.

The Missionary, with two chiefs, has just been on a visit to Minneapolis, to confer with Rev. Mr. Knickerbacker in regard to the building of a church and school house at White Earth, the contract for which has just been made.

On Sunday, February 26th, Enmegahbowh appeared in surplice in the chancel of Holy Trinity Church, St. Anthony. After an account by the Rector, Rev. Geo. L. Chase, of Bishop Whipple's unfaltering efforts, in the face of much opposition, to discharge the duty of a Bishop of the Church Catholic, towards the heathen race whom he found within the limits of his Diocese, the Indian Missionary spoke, in a simple and most impressive manner, to the following effect:

"MY CHRISTIAN BROTHERS: Many years ago I was in this church. It was the first Episcopal Church I ever saw. Then Rev. Mr. Chamberlaine was Rector, and he felt sorry for my people, and promised that a Missionary and teacher should be sent to us.

"Many moments, many winters, passed away. We were waiting, waiting for that promise.

"You know that Bishop Whipple has placed me as a Missionary on the White Earth Reservation. I have 200 Christian Indians under my charge. We have the Prayer-book translated into Chippeway; also the New Testament in our own language. We go through the Service just as you do. We say our Prayers and Litany just the same as you.

"Two of the chiefs came down with me; and, when Mr. Knickerbacker told them last night that the contract was made to build a church and school-house, they said: 'We are very glad, we are very thankful; for when we go back and tell our people, they will rejoice.'

"When our Christian Indians heard that all the Churches gave offerings for Missions, they said they should give offerings too. You know the Indians do not often see Mr. Greenback. But they sold furs to the traders and got a few dimes; and the squaws made moccasins and belts and pouches, and they brought them to me for their offerings. One little boy came to me and said: 'My friend, I have heard you tell of that great and good MAN, JESUS, and I feel I love Him'; and I would like to give something, but I have nothing. What shall I do?' I said to him: 'Go ask your father to make you a nice bow and arrows.' He was glad and went away; and, before I came, he brought a bow and arrows for his offering. I brought all their offerings with me: more than twenty dollars.

"Last year 900 wild heathen Indians came to White Earth. Why did they come? They came because they had heard that we had learned to worship the GREAT SPIRIT, and they wanted to know about it. When we told them, and they saw how we lived, they were pleased, and asked if they could not have a Missionary to teach them.

"There are many among the whites, who think it is of no use to preach to the Indians; that they cannot understand the Gospel. I will tell you what I have seen. An Indian boy, who was a Christian, was dying, and his mother stood weeping by him, and he said to her: 'Mother, do not weep for me. I am going to a better land, and the great and good MAN,

JESUS, will be with me, and I shall be safe.’ And he said to his father, who was weeping too: ‘Father, do not weep for me. Pray much and work much. That is best.’ My Christian brothers, *I call that a happy death.*

“I have a thankful heart to this American Church which did not think itself disgraced to teach the poor heathen Indians and take them among its members; and I am thankful, very thankful, to the GREAT SPIRIT, who, I may truly say, has called us out of darkness into the religion of CHRIST.”

“*IS IT WISE?*” “*IT IS NOT WISE.*”

IN the last two numbers of the SPIRIT OF MISSIONS may be found two short articles under these suggestive captions. Now I am moved to add, by way of commentary on the mild and temperate statements, a few *facts.*

During the past year, a Clergyman of a neighboring Diocese, in scrutinizing the reports of the Domestic Board in order to ascertain if there were any Episcopalians in a little river-town thirty miles away, came across the sum of sixty-five cents credited to the names of a man and woman (as he supposed), living in this same town. This was all that the village of M. gave to the support of Domestic Missions. Upon this, the zealous divine argued thus: “These people are evidently not rich in this world’s goods, but they must be true followers of their MASTER, for they are not ashamed to give a mite, and it is done as a duty, for it stands alone. I will write to them, and ascertain something about them and the state of the Church in their town.” He did so, and directed the letter to persons who proved to be a little boy of twelve, and a little girl a year or two older. They are my God-children, and were baptized in the Church, because the mother, my adopted daughter, was brought up in it. The village of M. at that time, last November, had never seen or heard an Episcopal Service. The contents of the children’s Mite Chests had accidentally been acknowledged as gifts from grown-up people. I was present at the opening of that (to them) curious and exciting letter, and how their eyes sparkled and their faces beamed, at being addressed as adults. The letter was answered on the spot, and the Missionary came the next week, in accordance with a notice which had been given, and held an evening Service in the Methodist house of worship, where we found several Episcopalians to help us respond, and one to play the melodeon, while a congregation, very respectable in point of number, paid devout attention, and assisted us in the singing, if they could not so readily find the rest of the places. The Methodist Minister, his wife, and the leading members of his society, were all there, and last (not least), a Roman Catholic washer-woman was present, who emphatically endorsed us as being more like worshippers than any other Protestants she had ever seen. This may to some, perhaps, seem somewhat like a left-handed compliment;

but, considering that our Methodist friends professed themselves much pleased and agreeably disappointed to find us so orthodox in doctrine and reverent and solemn in manner, I for one felt quite satisfied.

This, however, was not the end of the matter. Four Services since then have been held in M., at the last of which, six were baptized, and four were confirmed. There are now six infants and two adults awaiting Baptism, and one, Confirmation; while a zealous Presbyterian has circulated a subscription list, and gathered the sum of one hundred dollars towards the support of an assistant whom the Bishop is to send to the relief of the good man who inaugurated the work, but who has already too much upon his hands.

And now, in view of these interesting facts, I think I have reached the point where a certain question may be asked: "But for the Mite Chests, would all this have been?"

And besides, let it be observed that the Mite Chests were being used for their *legitimate purpose*, viz., the support of the General Board of Domestic Missions. I very much doubt if so large a measure of blessing would have resulted from a—I must say it—*mean* appropriation of another's plans in order to further mere local interests. With Christians, "all is *not* fair in love and war."

R.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE X.

THE PRAYERS.

FOR anything so sacred to devotional use as the language of our Common Prayer, there should be a reverential regard which would preserve it from being classed among phonetic or orthophonic tables of mere elocutionary drill. But if by a better intellectual comprehension, or what we might term *conviction* of the meaning, we can be led to a more expressive use of the language, we should not fail to study it attentively. In the same spirit, and for the same purpose, should the ear, without distracting the thoughts from devotional reverence, be on the alert to observe what sounds, in reading, interpret the deeper meanings, and what faulty utterances hinder their access to the heart of the worshipper. Many whose reverence now deters them from the study and proper tentative use of the forms, are doing greater harm to the hearer through defective and privative utterances, than they could do by any other means. The same rules which are requisite in the reverential reading of the Holy

* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

Scriptures, apply to the reading of the Prayers, and what is unreal or artificial will appear even more offensively in the solemn language of supplicating the Almighty. The utterances should be those of a heart in actual communion with the Deity. "For," as one has well said, "by that subtle and unexplained influence which one mind exercises over others, the pre-occupied spirit of the minister, though hidden beneath a faultless elocution and attitude of piety, will insensibly extend and communicate itself." And it would accord well with the nature of the exercise and the purpose in view, should the reader, in his study of the matter, prepare his own spirit, by prayer for guidance.

THE EXPRESSION.

The marked difference between the voice of supplication addressed to the Divine Being, and that of exhortation or declaration addressed to man, should be first considered, and summoned to the judgment of the ear. As all parts of our offices of worship are not alike, so should the utterance be varied, especially in the essential difference referred to. Practice will determine to the ear what tones are expressive of hortatory or declarative meaning, and what an entire change is necessary to lead the worshippers "with a pure heart and humble voice unto the throne of the heavenly grace."

THE DIVISIONS.

Nothing can be more monotonous and unmeaning than to read any prayer throughout, regardless of the natural laws of its liturgical structure. The form of sound words, in our Book of Common Prayer, gives the three divisions of

I. THE INVOCATION—(including titles, attributes, &c).

II. THE PETITION.

III. THE CONCLUSION—The mediation or doxology, or both.

The *first* of these divisions, involves the solemn confession of our faith; the *second*, the reverential offering of our wants and desires; the *third*, the claim to be heard through the Great Mediator, or, the ascriptions of praise. And as the several divisions exist in the mind, thus distinctly marked, so does the utterance, if true to nature, give character to the distinctions in the meaning. We do not confess and supplicate, and finally urge our supplications by the most solemn adjurations, all with the same expression. Without defining here what the precise effects of sound may be, which utter these different conditions of mind, it is enough if we now admit that they exist. Any of the standard works on the Collects, will establish the theory of this analysis.

We would proceed a step further. Each of the three primary divisions, given above, may be simple or complex in character, and suggest accordingly a simpler or more involved theory of the expression in

reading. For instance, the Invocation may employ but one title, as GOD, LORD, or FATHER, or it may add an attribute, as *Almighty* GOD, or *Blessed* LORD, or *Merciful* FATHER. Further attributes still, may be used, as, *Almighty and Everlasting* GOD, *O Merciful* GOD and *Heavenly* FATHER. Or the titles may be multiplied yet further, as, *O LORD, our Heavenly FATHER, Almighty and Everlasting* GOD, and further yet, they may become more descriptive as, *O LORD, our Heavenly FATHER, the High and Mighty Ruler of the universe, Who dost from Thy throne behold all the dwellers upon earth*, or narrative, as, *O GOD, we have heard with our ears and our fathers have declared unto us, etc.* Here we must pause long enough to re-assert the obvious truth, so constantly overlooked in poor reading, that as all these distinctions in meaning and many more are found, so must the voice, to be a true expression of the thought, correspondingly adapt itself. The expression of the Invocation is also modified by the introduction, in the complex form, of thoughts which relate to ourselves, as in the Confession: *We do not presume to come to this Thy table O Merciful LORD, trusting in our own righteousness.* The greater part of the prayer of St. Chrysostom is another illustration. Now, these instances are given, among numbers that might be furnished, merely as suggestive of such preliminary analysis, as may be helpful in the vocal expression.

If we extend this, and give the emotional character to the words, we have those finer shades in the various expressions of the language, which if followed closely by the voice, add so much to the meaning and effectiveness of the utterances. The classification of the various INVOCATIONS for emotional expression, will be found a useful study, and we cannot read the language with our thoughts engaged upon it, without passing through, consciously or unconsciously, such an analysis. It is the process by which the intellectual instructs the emotional nature in guiding to expression.

In the next article we will give an analysis which may help the reader.

THE DEAD MISSIONARIES.

BY E. W.

'Tis true that they have fallen on the brink
Of their high enterprise;
But weep them not too bitterly, nor think
That their work with them dies.

GOD's work can never die; and they who fall,
Leading the chosen band
Of His advance-guard 'gainst the bristling wall
Where error doth withstand

The hosts of Truth, drop not into the dark,
 Bearing a wasted life,
 Though human sight be all too dim to mark
 The issue of their strife.

'Twas not for life, not e'en for victory,
 That they so nobly fought.
 Far other prize above them did they see,
 While they undaunted sought

To hold the conquered ground, to keep the van
 Till fresher troops poured in ;
 Then went they gladly, not the praise of man,
 But God's "Well done!" to win.

Pity not! fear not! foremost shall they stand,
 Downlooking joyfully,
 When the true faith shall fill each happy land
 As the waves fill the sea.

THE AIM OF THE MINISTRY.

YEARS ago, two young preachers entered the field together. As they neared the grave, the one mourned over the barrenness of his ministry; the other exulted in the prospect of meeting hundreds of his spiritual children. Why this difference? They were equal in talent, learning, eloquence, and popular favor. Their aims, at starting, will explain their history. The first had a literary enthusiasm for the Bible. He enjoyed logic and general instruction; he desired the salvation of his people as some sinners desire to be saved; he lacked faith. His motto was: "Sow the good seed, look to God for a blessing, and hope for the best." Here closed his feeling of responsibility. His aims were general.

Said the other, "Here is my one errand to the people. Nothing for a moment shall ever satisfy me but their salvation." True, earthly pleasure and worldly profit were lost sight of; true, mighty and crushing obstacles impeded his progress; but the aid of God was invoked, the Church was aroused to the work. There were fiery zeal and burning words and struggling prayer; there was an enterprise that would not be baffled; there was a heart that would not yield; and a blessing came.

In winning the people to CHRIST, the difference between these men was this: The one hoped for it, the other believed in it; the one desired it, the other willed it; the one tried it, the other did it—did it because it was his one business.

The Minister should select the salvation of men as his one aim, because it is the only object worthy his toils. It is the one business for which CHRIST made him the shepherd of the flock. What will compensate for

the eternal loss of his people? What did St. Paul think of this? Did he weep, and toil, and endure, merely to make men sober and moral and religiously intelligent? Did he preach to exhibit his profound logic and brilliant oratory? Was it to secure a magnificent cathedral, a thronged church, an admiring audience, a luxurious living? No; never. When beaten and stoned for preaching CHRIST and Him crucified, he still kept on with the plain preaching of the Gospel, and wherever he labored, men were heard crying out, "What must we do to be saved?" And, brethren, this is the only object worthy of our ministry. And I boldly aver, that, if our people are not saved, we have made a stupendous failure. The Gospel in our hands has not done its work. Our Church edifices may be massive piles of solid marble. They may be densely thronged, and admiring crowds may hang upon our lips. They may be tenderly impressed. Each pulpit may become the focus of light, the centre of all that is profound in thought, brilliant in harmony, and beautiful in taste. And the whole of it may be but a gorgeous picture, a passing rapture.

Some years ago, I was in the vale of Chamouni. The deep shadows of evening were gathered over the scene. Lofty mountains, deep ravines, broad avalanches, crystal minarets, and icy caverns, were all mingling together in obscurity. Suddenly my door opens, and a friend beckons me to the balcony. And there, what a scene! Over the mighty mountains, somewhere in the great world, the sun had come out from a cloud, and away up on the snow-white head of Mont Blanc, that was hanging 12,000 feet above us, that sun was pouring a flood of transparent light that can only be surpassed in splendor by the magnificent glory of heaven itself. But oh, how cold! It was brilliantly lighted ice. So the genius of man may blaze; his imagination may soar, and his intellect may glow; his eloquence may charm the great throng; but is any heart melted? is anybody saved?

COMPOUND INTEREST.

STATISTICIANS are fond of computing the present value of a penny put out at compound interest, not at the time of the creation of the first man, but at the birth of CHRIST. The sum is overwhelming, while the process of calculation is sufficient to daze the strongest brain. There is nothing like a judicious sowing of seed. Certain investments are sure to pay, and to pay largely. Yet, about others we cannot feel so clear. This is true of many ventures, even when conducted with the very highest skill.

But when we pass from the material to the spiritual world, we find that the risks in investment no longer exist. Here, nothing is certain but uncertainty; there, an infallible wisdom directs a policy that can never

fail. Hence it is that the Sacred writer,—having in view the picture of the Eastern sower scattering the germs of harvests over the fertile fields, soaked with the rich drainage of great streams like the Nile,—says: “Cast thy seed (bread) upon the waters,” likewise adding the pledge of one who spoke by a Divine sanction, that after many days we shall find it again, and multiplied, too, by the same Power, though differently exercised, that in the Judean wilderness multiplied the young lad’s bread.

We say, again, that here in the spiritual kingdom we deal with positive certainties; for God’s husbandry can never fail. At the end of many days, the investment must bring its return, and in a measure that will find no sufficient parallel in computation of the before-mentioned mathematician. The interest, as well as the mercy, will be new every morning, and fresh every evening; the returns being shaken down, pressed together, and running over.

These remarks are suggested by the letter of a Missionary who is now laboring in the West.

Some time ago, an article appeared in *THE SPIRIT OF MISSIONS*, calling those who could not enter upon the Mission work at the West in person, to send a “Substitute.” The idea very properly impressed a number of persons, and among them a Christian woman who, with her children, pledged four hundred dollars a year (so long as God should continue to them the ability to do so), as the stipend of a Missionary. One was soon appointed, and immediately entered upon the work. That was not a long time ago, and now what are the results? We leave the letter of the Missionary (which we print elsewhere) to tell; and, in turning over the subject to the reader, request him to calculate, what (on all just and reliable principles) the final result of this investment must prove. If so much has been returned already, what may we not expect it the course, say of a hundred years, as the churches, one after the other, are established, and then in turn added to and multiplied, only that each may be again transmitted into many. What a great thought is that of “Substitutes”!

Christian man! Christian woman! possessing, through the ministry of an unseen but constantly helping Hand, abundant ability; will you not furnish one, and thus send a source of self-multiplying and beneficent power down the line of the ages to the end of time?

ARE MISSIONS EXPENSIVE?

THE cant phrase—"Success is a duty"—becomes a golden aphorism when we consider the progress of the REDEEMER'S Kingdom, in the economy of which God has provided adequate means for the accomplishment of the required end. We should, therefore, at times inquire if our Missionary operations are really a success; only taking care, in pursuing the inquiry, to draw our studies to the examination of our own faithfulness, and not to an impeachment of the plan which the ALMIGHTY has devised for the redemption of the world.

In treating the subject of Missionary success, we must, of necessity, in a brief article like this, confine ourselves to a single aspect of the question, and endeavor to ascertain whether or not, in the conduct of Evangelistic work, we achieve results proportionate to the expenditure.

The treatment of the subject is now timely, for the reason that so many Christians are finding fault with what they call the enormous expenditures required for the conduct of Missions. We are told how much it costs to convert a Chinaman, and what is required in the case of a Jew; while often the sum total is footed up with as much solemnity as though those things cost the members of the Church a tenth part of the sum that they annually spend for useless, if not hurtful, luxuries.

Now, as already remarked, in treating this subject, we should take heed how we impeach the plan of God for the Salvation of the World; for remember that, whatever may be the cost, the work is to go on. Let us then adhere to the question of our stewardship.

In treating this subject, it will not be practicable now to go outside of our home work, though the same results might be reached in connection with every department of Church extension.

But how shall we come directly to the question? We reply: By an appeal to facts and figures, though they are not to be treated in a mere commercial spirit. It is a question of fact that the objectors start; and, therefore, being referred to our statistics, we meet them on their own ground, when they thoughtlessly declare that Missionary results are not worthy of the lavish use of Missionary means.

There are two ways of understanding the allegations in regard to the expensiveness of Missions. If we understand the charge in a *positive* sense, then there will, very likely, be but one opinion on the subject. Missionary work is expensive, both as regards money and life, though the

latter item is never taken into consideration by those who grudge the Missionary's bread. Mission work is inevitably expensive. But this understanding of the matter is not what the objector has in mind; for of inevitable expense he knows it would be absurd to complain. What he really means, therefore, is that Missionary work is comparatively expensive, and that, when gauged with other things, it bears an unjustifiable aspect. At least, if this is not his complaint, he has none to make.

Now, here is precisely where we desire to meet those misjudging, worldly persons who stand in the way of the Church's great work; since it can be shown beyond a question that Missionary work is *not* expensive, when contrasted with similar work, the economy of which, those whom we now specially address do not for a moment challenge. Glance, then, at the cost of religion in general.

Engaged in this investigation, it will not be necessary to travel for illustrations. Take the case of a single well-known city. In this city, which shall be nameless, there are many churches; and these, with their Rectors, shall, also, be nameless. Many of these churches are Missionary churches; while others are old and regularly organized Parishes, having their Special Missions operating in various neglected quarters. And what is the cost of the Missions, compared with the expense of maintaining churches? and what are the respective results?

As a general reply, it may be stated that the work is successful in the same proportion that it is of a distinct Missionary character; while the expense falls off in the case of the Missions in a ratio that is every way conclusive. But let us not content ourselves with a general statement. The figures that we have gleaned are a vast deal more satisfactory.

First, however, we should not fail to recognize distinctly the value of the figures, though it must be noted that large congregations are not of themselves conclusive; and success does not mean an enormous following. To these things we do not refer. Success, in the Gospel sense, does not mean the erection of magnificent ecclesiastical structures, the collecting of admiring and elegant audiences, the assembling of long lines of carriages on Sundays. The successful worker is not the man who has the finest rectory and the finest social position. That man is successful who, whatever else he may do, succeeds in doing God's work; the proof of which is found in converted souls. In this view, the figures become a subject of legitimate appeal, and their results are conclusive. What then are some of the figures to which we refer?

In the city alluded to, there is, for instance, the church of—Blank. It rolls in wealth, and the very door-keeper enjoys emoluments that would astonish our good Missionaries. To say that fifty thousand dollars a year covers the cost of salaries and investments, is to understate the expense one-half. But what is the result? Why, out of a large congregation, only about fifteen persons are confirmed in the course of a year.

The church referred to supports a Missionary chapel, at an expense of—well, perhaps we had better not say how much. At the *chapel*, from twenty-five to seventy or eighty are confirmed each year. Still, the people at the church, no doubt, think Missions expensive.

At another church, supported by a large expenditure, we have, as the result, forty-five confirmed; while its little chapel, served by a Missionary on a stipend that does no more than to prevent a dissolution of body and soul, shows for the past year an equal number, while in other years it has outdone the mother.

Another of these churches, supported at a cost equal to that of any *two of our Missionary Dioceses*, shows for the year past—not a rare year—seven confirmed. At their chapel, worked by a Missionary, there have been about thirty confirmed. Still another, with most liberal expenditure, gives seven as its number confirmed, while their poor little chapel shows twenty odd.

But we can put the case in another way. There are, for instance, three churches—and this case is not at all singular—where the actual annual cost exceeds the entire sum spent by the Domestic Board in its far-reaching work throughout the United States. And what is the result? The official returns show the number confirmed in the three churches to be about thirty. Yet, who talks about the expense?

It is perfectly clear, then, that the outcry about the expense of Missions is unfounded. Ordinary religious services cost nearly ten times as much as Missionary establishments, while the fruit is far less than that gathered in the Mission fields. If it were to cost as much to convert men and women on Missionary ground as it does in other places, our Missions would come to a stand-still. The work could not go on.

Thus far, our comparisons have been made in cities. But, when we take our returns from the wild West, we see the matter in a still stronger light, and find Missionaries, on the roll of the Domestic Committee, who have accomplished more with one thousand dollars than some city Rectors

have with a quarter of a million ! Away then, at once and forever, with this talk about the expensiveness of Missions. It is the cheapest and at the same time the most glorious work that the Church, or the country, or the age, could have done. It involves our highest good, and, in its prosecution, we should find our noblest joy.

But is this statistical view a narrow view ? If so, let the objector thank himself. He has challenged the comparison, and he must accept the results.

Still, in writing thus, we do not wish to cast any reflection upon the class of churches, of which we have been treating. We can take a broader view, also ; and we recognize the fact that, while the conversion of souls is the Minister's great work, this is not all that he does : the churches which have been contrasted with Missions do, in other ways, very important and beneficent service. The people give their money, if not themselves ; while the Rectors fill elevated positions in social life, and wield a good general influence upon society. All this needs to be taken into consideration, in an estimate of usefulness. But then remember, on the other hand, that the Missionary's influence does not end with the delivery of his sermon. In social and civil life he is perhaps as useful as the Rector in settled society. At the West, especially, everything is in a formative condition. Society is wax to receive and marble to retain. There the Missionary exercises a commanding influence, being a pioneer of civilization, and a co-worker with the founders of empire. This country owes more than it is willing to acknowledge, to our Missionaries in the field.

It does not matter, therefore, whether we take the close, statistical view of the question, or consider it in its broader and more comprehensive aspects. In either case, the result is the same ; as every Missionary investment shows the larger amount of fruit. The Missionary work is the cheapest work done, instead of being the most expensive ; alas, it is altogether *too* cheap for our harassed and half-paid laborers, who are toiling in the midst of privation to lay great foundations for the Church, and to form well-ordered communities for the State.

While, then, we do not complain of the lavish expenditure of old and settled parishes, much less should we complain of the comparatively trivial outlays in connection with the important and hopeful enterprises of the West. While so much money is spent in parishes where but a few persons are brought to Confirmation each year, let us not complain

of the expense of a Missionary Bishop who, with much less money, builds a Diocese, or, like the apostolic Kemper, with a mere pittance, lays the foundations of twelve.

UNSYMMETRICAL CHRISTIANITY.

THE divisions existing among the Christian people of our land prove a source of sorrow to many thoughtful minds. Still, a man must be wilfully blind, who cannot see that these divisions do some good at least. We find, on examination, that every denomination has a specialty, or some particular and important phase of Christianity, to which it is especially devoted. One insists upon the Unity of the Divine Person; another dwells upon His love; another magnifies His purposes in the creation of man; while still another constitutes itself the champion of some important rite; and so on to the end. Nevertheless, as Churchmen, we are often obliged to complain of the one-sided character of the religious organizations around us, which present a fragmentary, unsymmetrical Christianity—a Christianity that is wanting in genuine comprehensiveness and broad Catholicity.

And yet may not some of these very denominations whom we thus criticize, turn upon us in the course of our general diagnosis, and say, "Physician, heal thyself"? Let us see.

Now there are two ways of producing an unsymmetrical Christianity. One is by positive assertion, and the other by negative or insufficient performance. The unsymmetrical character of the earth comes from the flattening of the poles, as well as from the irregular protuberances at the equator. So it happens to the poles of religious feeling and thought.

The special fault of the Church is of a negative character; for, while in positive teaching we believe that we preserve a balance, and present the aspect of reasonable harmony, it is nevertheless clear that we fail, in too large a degree, on one important point namely, Missions. This makes our Christianity unsymmetrical.

It is true that we have effected great improvements during the last few years, but still the Missionary idea has never been appreciated as it should and must yet be, and has never been exalted to the grand position which the Son of God gave it in His life and work. This is all the more remarkable, for the reason that the Missionary aspect of Christianity is the most important and the most sublime of all. It received its grand

anointing, when the SON of GOD, with his last instructions, gave the comprehensive demand that sent, at least in prophecy, the Gospel of Salvation to all the world. This is the great thought that has caused the hearts of devout men, in all ages, to throb with an unquenchable zeal.

In times past, the Missionary idea has had its true place in the system of energetic thought; but where shall we look, to-day, for any sufficiently large illustration of its real power? In truth, the Missionary aspect of Christianity lacks the holy and transcendent exaltation that was given to it by the SON of GOD.

And this being the case, who shall say that our Christianity is a perfectly harmonious thing? Certainly the scheme of religious thought that has no Missions in it must be an unbalanced caricature; while it can be complete only in the degree with which it is impatient of the restrictions that prevent it from carrying the Gospel to every creature.

Let us away, then, with self-congratulation on the harmony and fair proportion of our religious thought, while the most important of our LORD's commands is overshadowed by the activity of any higher obedience. If any idea is to have the place of honor, let it be the Missionary idea, so that the Christian man, wherever he goes, may illustrate the old classic saying, that the sky, not the mind, changes with those who overpass the sea. (*Coelum non animum mutant, qui trans mare currunt.*)

A MITE CHEST RESPONSE FROM VERMONT.

THE following letter, which comes to us from a village in Vermont, shows what liberal returns for Missions can be secured by a faithful use of the simple appliance furnished in our Mite Chest System. Here is the case of a small Sunday-school, in a rural district, contributing through the Mite Chest, since Christmas, \$7.82, and since Easter, 1870, nearly \$25.00.

The small parish, to which this Sunday-school belongs, has no Rector; but a devoted member of the parish is doing what he can to develop and foster in the children that Missionary spirit, which is the vital element of all Church progress and prosperity. He is the Superintendent of the school, and serves also as Lay-reader. The interest which he himself feels in our Missionary work, prompts him to do what lies in his power to secure in the hearts of the children a like interest in the same great and blessed work. Is it at all strange that, under such circum-

stances, his Sunday-school, though few in number, and feeble in means, should render such returns as his letter indicates?

Here, indeed, is just what is required to make the Mite Chest System far more abundant in results than it has already been—encouraging as those results thus far have proved.

The Mite Chest System, as an appliance, does not present itself as the key to that perplexing problem of *perpetual motion*, in any form, and least of all in connection with those spiritual activities upon which the cause of Missions is so entirely dependent. Nor does it even propose itself as possessing self-originating power in the broad field of Missionary interests. Its purpose is to come in, as a reaper, in those harvests which have, under the Divine guidance, been sown and cultivated in the hearts of children and youth by the care and labor of friends, or parents, or pastors. Thus used, as a handmaid, in those instrumentalities which are of Divine ordering, and, therefore, are fraught with tremendous responsibility, the Mite Chest occupies its true position, and fulfils its desired work. It is intended to be, and, when used as intended, it is, a helper, not a hinderer, in the cause of CHRIST. Would that we could impress this fact deeply upon the hearts and the consciences of the friends, the parents, the pastors of the children!

But, we will not detain our readers any longer from the brief yet interesting letter which has suggested these thoughts. We can only wish that the example, here given, might be duplicated in thousands of instances throughout the land. Why can it not be? Parents and pastors! may we not, with good reason, ask the question? Are the children being taught to do what the very existence of the Mite Chest suggests ought to be done, and ought to have been done all along? If the children, of the present generation, baptized into the Name of CHRIST, and pledged to become His faithful soldiers and servants, are not trained up in the habit of giving, and giving liberally, for the cause of their LORD and MASTER in this vast land, what will be its spiritual condition in the generation to come?

The Mite Chest, when rightly employed—that is, as an Educator—will prove like the mercy, of which the poet speaks:

“It is twice blessed;
It blesseth him that gives, and him that takes.”

“———, VERMONT, *Easter Monday*.

“REV. AND DEAR SIR: Enclosed please find Postal order for \$10.32,

of which \$7.82 is Easter collection Mite Chest No. 11,696 since Christmas, in—Church Sunday School; \$1.50 for my subscription to the SPIRIT OF MISSIONS for '71; and \$1.00 individual offering for Domestic Missions. I also enclose one dollar for four additional copies of the "Soldier and Guest," which please send with package for May.

"The present remittance of \$7.82, added to sums sent the first of July, and at Christmas, makes \$24.67 which the Mite Chest has collected in the year. Add to this, \$7.50 bounties of Young Christian Soldiers, and the total is \$32.17 for Domestic Missions from our *little* Sunday-school, and no Rector, since Easter, 1870. Yours truly,

"
"Sup't. and Lay Reader."

EDITORIAL FRAGMENTS.

SHALL IT DIE?

ST. LUKE, in his Gospel, puts on record that startling question which our LORD once asked: "When the SON of Man cometh, shall He find faith on the earth?" May we not with all reverence suggest this as one of many answers thereto? If a single parish persists in spending one-fourth or one-half a million of dollars in providing itself a church, and gives niggardly for missions, will not its faith be apt to expire? People will at least *say* that it is dead, and that its professions are unreal. Then what will become of Christianity? Men must give, and *keep* giving; otherwise, they will (spiritually at least) die.

PENURIOSNESS.

Rich Mr. Skinflint says that this country will "always be Missionary ground." So, likewise, our LORD intimated to the people of old that they would "always" have the "poor" with them. But here the parallel ends. Skinflint makes his point, and then grasps his pocket-book; but our Blessed LORD (while commanding a signal act that took something indeed from one necessity, to meet the demands of another, and a higher) allowed His heart to go out in practical sympathy with every necessity of man; and when He saw that an evil was liable to become chronic, He provided for it. Nay, further, the larger and more enduring the want promised to be, the more bountiful and extended was His provision for it. CHRIST knew of old as well as Mr. Skinflint now knows, that this country would always be Missionary ground. Therefore He would have His agents lay their plans all the broader, and devise all the more liberal things. But Skinflint, whose wish is father to the thought, says, "No, it is of no use, we shall never have done with this;" and so, as we have said, grasps his wallet and gives nothing. Skinflint clearly does not possess the mind of CHRIST; nor, indeed, does any one, who is appalled by the extent of the work, or makes its magnitude a pretext for closing his purse.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st, 1871, to April 1st, 1871, inclusive:

ALBANY.

<i>Cooperstown</i> —Christ.....	25 00	
<i>Rensselaerville</i> —Trinity.....	2 75	
<i>Sandy Hill</i> —Zion, for Rev. S. D. Hinman.....	21 00	48 75

ARKANSAS.

<i>Batesville</i> —Mrs. C. H. A.....	1 00	1 00
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CENTRAL NEW YORK.

<i>Homer</i> —Nineteenth Anniversary.....	2 00	2 00
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CONNECTICUT.

<i>Bantam</i> —St. Paul's.....	1 68	
<i>Bridgeport</i> —Christ, three sisters for Indians.....	60 00	
<i>Bridgewater</i> —St. Mark's.....	14 00	
<i>Danbury</i> —St. James'.....	9 04	
<i>Marbledale</i> —Charley Howard's Mission Box.....	2 85	
<i>Middletown</i> —A penny a week from three persons.....	1 56	
<i>New Haven</i> —St. Thomas'.....	33 46	
<i>New London</i> —St. James', In Memorial quart. pledge.....	100 00	
<i>Newtown</i> —Trinity.....	27 79	
<i>Norwich</i> —A friend for Indians.....	5 00	
<i>Poquetannock</i> —St. James'.....	8 00	263 38

EASTON.

<i>Elkton</i> —Trinity.....	9 33	9 33
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GEORGIA.

<i>Rome</i> —St. Peter's Advent coll.....	8 70	8 70
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ILLINOIS.

<i>Alton</i> —St. Paul's.....	26 15	
<i>Franklin</i> —For Chippewa Indians.....	1 00	
<i>Jacksonville</i> —Trinity S.S., a class of girls for the Memorial Window to Rev. M. Fowler in St. Mark's Church, Salt Lake City.....	1 25	28 40

INDIANA.

<i>Richmond</i> —St. Paul's.....	3 50	
<i>Westville</i> —A Communicant for Bp. Kemper Memorial....	1 00	4 50

IOWA.

<i>Keokuk</i> —St. John's, Bp. Kemper Missionary Association.....	8 58	8 58
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KENTUCKY.

<i>Maysville</i> —Nativity, a member...	3 75	3 75
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LONG ISLAND.

<i>Brooklyn</i> —Good Shepherd.....	3 50	
" Old St. Ann's, Infant School for Bishop Whipple's Indians..	25 00	
<i>Huntington</i> —St. John's, a member.....	10 50	
<i>Riverhead</i>	1 50	
<i>Setauket</i> —Caroline Church.....	2 20	42 70

MARYLAND.

<i>Baltimore</i> —St. Thomas', for Bp. Tuttle.....	10 00	
" K. J. H., for Rev. S. D. Hinman.....	1 50	
<i>Croom</i> —St. Thomas' Parish.....	8 00	
<i>Prince Frederick</i> —St. Paul's.....	22 11	41 61

MASSACHUSETTS.

<i>Boston Highlands</i> —St. James', of which for Rev. W. H. Washburn \$50; for Bp. Whipple's Indians \$50..	204 47	
" Mrs. F. A. C., for Miss Emily J. West.....	2 00	
<i>Cambridge</i> —A lady.....	5 00	
<i>Charlestown</i> —St. John's, a member for Bp. Randall.....	20 00	
<i>Old Cambridge</i> —Rev. D. P., for Indian Missions.....	5 00	236 47

MICHIGAN.

<i>Grand Rapids</i> —St. Mark's.....	1 18	
<i>Marshall</i> —Trinity, for Santee.....	10 00	
<i>Saugatuck</i> —All Saints'.....	3 50	14 68

NEW HAMPSHIRE.

<i>Portsmouth</i> —St. John's.....	6 00	6 00
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NEW JERSEY.

<i>Burlington</i> —St. Mary's, for Indians in Minnesota..	38 33	
<i>Plainfield</i> —Grace, a member.....	10 00	
<i>Orange</i> —Grace, Mrs. W.....	1 00	
<i>Ridgewood</i> —Christ.....	92 31	141 64

NEW YORK.

<i>Edgewater</i> —St. Paul's, Special Agents.....	4 25	
<i>Matteawan</i> —St. Luke's a member.....	2 00	
<i>New York</i> —Good Shepherd.....	55	
" Grace, add'l a member, of which for Bp. Clarkson \$800; Rev. W. H. Wilson \$200.....	1000 00	
" Grace, add'l of which from A. Norrie for Bp. Kemper Memorial \$100.....	105 00	
" St. Bartholomew's, of which for Bp. Tuttle \$55.....	1267 94	
" St. Chrysostom.....	55 00	
" St. Paul's Chapel add. of which for Bp. Tuttle \$5; from T. M. T. \$10.....	49 00	
" St. Thomas', D.T.H.....	75 00	
" Mrs. McNulty, paym't pledge.....	25 00	
" I. S. monthly pledge..	5 00	
" Mary Roland, for Santee.....	1 00	
<i>Rossville</i> —The Misses Wallace, Lent Savings.....	20 00	
<i>Tarrytown</i> —Christ a member.....	5 00	
" St. Mark's, Mrs. Gen. Gardner for Bp. Tuttle.....	10 00	
<i>Tuckahoe</i> —St. John's.....	3 23	2627 97

NORTH CAROLINA.

<i>Raleigh</i> —Christ.....	37 50	37 50
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OHIO.

<i>Akron</i> —R. H. W.....	10 00	
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Cambridge—"L." of which for
Santee \$3; Nash-
otah \$3..... 6 00
Cincinnati—J. H. C..... 7 69 23 69

Hampton—St. John's, Rev J. M. C.
for Chippewa Indi-
ans..... 5 00
Orange Co.—St. Thomas..... 2 00 9 50

PENNSYLVANIA.

Eckley—St. James' S. S..... 17 80
Lower Dublin—All Saints, for Bp.
Tuttle..... 21 00
Meadville—Ruth's Miss'y Box..... 3 00
Norristown—St. John's five-cent
collection..... 20 77
Philadelphia—St. James'..... 188 00
" Germanto'n, Christ,
a poor woman..... 1 00
" (West) St. Mary's..... 55 74 307 31

PITTSBURGH.

Pittsburgh—Mrs. J. E. Dawson,
through Bp. Ker-
foot..... 50 00 50 00

RHODE ISLAND.

East Greenwich—St. Luke's, of
which for Bp.
Randall \$20..... 45 00
Providence—St. John's S. S. for
Bp. Lee, Iowa..... 125 00 170 00

TENNESSEE

Memphis—W. B. M..... 1 88 1 88

VIRGINIA.

Augusta Co.—Boyden Chapel..... 2 50

WESTERN NEW YORK.

Buffalo—Alice and Virginia Evans 2 00
Geneva—For Rev. J. J. Enmegah-
bowh..... 5 00
Lima—A Thank offering..... 25 00 32 00

WISCONSIN.

Delavan—Christ..... 9 67
" Wisconsin, of which for
Rev. J. J. Enmegah-
bowh \$10; for Rev.
J. G. Auer \$5..... 15 00
Racine—St. Luke's..... 15 00 39 67

LEGACY.

Estate S. G. Brown $\frac{1}{2}$ 375 00 375 00

ARMY DEPARTMENT.

Receipts for the month..... 613 50 613 50

SOLDIER AND GUEST.

Receipts for the month..... 1124 64 1124 64

MITE CHESTS.

Receipts for the month..... 1547 93 1547 93

MISCELLANEOUS.

Interest on Trust Funds..... 350 00
Anon. a Thank offering..... 35 00 385 00

Received for General Purposes.....	\$7,739 50
Received for Special Purposes.....	467 58
Total Receipts for the month.....	\$8,207 08
Amount previously acknowledged.....	73,991 36
Total Receipts since October 1st, 1870.....	\$82,198 44

Mr. Charles Hudson, 650 Broadway, acknowledges to have received the following Contributions for
Enmegahbowh's Mission :

Previously acknowledged.....	\$172 00	Anonymous.....	5 00
Euphrasia Cook.....	10 00	".....	2 00
A friend of the Indian.....	10 00	St. Paul's Parish, Windsor, Vt.....	5 00
Mrs. F. R. Brunot.....	15 00	A friend, Hartford.....	3 00
The Misses Wallace.....	30 00	Member, Christ Church, Norfolk.....	3 00
Churchwoman's Mite.....	1 00	J. P.....	10 00
A member of Grace Church, Orange.....	5 00	P. A. T.....	5 00
Anonymous.....	2 00	M. B. and J. L. G.....	7 00
M. E. & J. L. Hale.....	20 00	J. C., Philadelphia.....	5 00
Archbishop M. Morrison.....	100 00	Per Rev. Dr. Dix.....	26 00
Mrs. M. C. Morrison.....	20 00		
Rev. Cornelius B. Smith.....	25 00	TOTAL.....	\$491 00

which amount has been forwarded to the Rev. D. B. Knickerbacker, Minneapolis, Minnesota, with
instructions to apply it to the purchase of "ox-teams, ploughs, etc." for the Mission.

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Foreign Missions

OF THE

Protestant Episcopal Church.

MAY, 1871.



THE accompanying cut presents to the eye both the spirit which often governs Parishes and the spirit which always *ought* to govern them.

“The field is our Parish,” say the Rector and Parishioners of a Church which is bending its energies to liquidate a debt, or raise a spire, or decorate their House of God. “The field is our Parish,” say the members of some of our feeble Churches, which find it difficult to meet their own expenses. Let not the great Missionary work expect even a small measure of help from them. They have professedly shut up their bowels of compassion to all calls from outside, and turned their kind regards in upon themselves.

There never was a more fatal mistake. This policy, far from being self-helpful, is suicidal. Real liberality diminishes in the same ratio as we nar-

row the range of our sympathies. It wearies of sameness, just as the eye does. People who have heard of nothing but the wants of their own Parish long to go outside of the ordinary bounds of their charities, as persons confined for months in a city long to go out of town. And many a Rector who has wearied himself and his people by oft-repeated appeals in behalf of some Parish enterprise, would find that a hearty statement of the general Missionary work of the Church would be a real relief to his congregation, and give the power which is needed to break up their frozen charity. For a Parish to keep itself informed of, and to contribute to, the great Missionary work of the Church, is true thrift, as well as true Christianity. All experience shows that that often happens to a Parish bent on *self*-culture only, which came upon the Israelites of old: "He gave them their heart's desire, and sent *leanness* withal into their soul."

The Church teaches her humblest Mission Station to use a Service in which the people are taught to pray that God will "make known his saving health among *all nations*," and it would seem, consequently, (if it is a duty "to live more nearly as we pray,") that the people of the *feeblest* Mission Station should take a practical interest in the Missionary work in behalf of which they are taught to intercede. The poor converts in Africa, in the use of this Service, have learned their Christian duty of world-wide compassion so well that they not only make offerings for Missions in their own land, but send their contributions to help the work of evangelization in India and China. In view of this fact, what have those fourteen hundred Parishes in the Church in this land, which do not contribute to the Treasury of the Foreign Committee, to say for themselves?

What an enlargement of soul would be produced if the Rectors of these parishes would make it a part of their pastoral instruction to inform their people of the marvelous spread of Christianity in the early days, of the shameful apathy of the Church in later ages, of the blessed awakening of the Missionary spirit and of the splendid achievements of the Church in the foreign field within the last century, and of the immensity of the field which the Church has yet to occupy! What a power would be thus evoked! For supposing these 1,400 parishes to contribute on an average ten dollars apiece (some would give more, some less), the aggregate would be \$14,000, and that would be enough to support from twenty to thirty Missionaries. Their contributions would re-act too to the good of the contributors themselves. For they would prove, like the gift of the Philippian Church to the great apostle of For-

oreign Missions: "An odor of a sweet smell, a sacrifice acceptable, well pleasing to the LORD," and bring down His blessing. And, looking at the matter in another light, is it not the right and duty of every part of the LORD's host, to know how it fares with those of the army who are carrying on the LORD's battle at the front? Has any congregation a right to remain in the sheep-folds to hear the bleatings of the sheep, when the Church of which it is a part has undertaken a great fight, and calls on it to come to the help of the LORD against the mighty?

STATEMENT AND APPEAL.

ON the 4th of April, the Secretary and General Agent addressed to Rectors and Congregations, the following Statement and Appeal:

We have been made glad by letters in reply expressing earnest sympathy, and by the receipt, to some extent, of special contributions. If the distress of the Bishop and other brethren in China, shall be overruled to the awakening of a more general and adequate interest in the work of Foreign Missions, to a more thorough conviction in the minds of Clergy and laity of its claims upon the support of the whole Church, then shall we find occasion to rejoice.

We subjoin to the appeal some of the responses which have, in various forms, reached this office, and may find occasion to add thereto in subsequent numbers of *THE SPIRIT OF MISSIONS*:

To the Rectors and Congregations of the Protestant Episcopal Church: ♀

DEAR BRETHREN: Letters just received from the Missionary Bishop to China reveal an emergency of so grave a character that it is thought best to lay it at once before the Church. The Foreign Committee learned some time ago from the Bishop's brethren in China, that the mental strain to which the very unsatisfactory financial condition of the Mission subjected him had been the cause of an alarming illness, from which we are rejoiced to know that this faithful servant of GOD has recovered. Bishop Williams writes:

"I have been perplexed and troubled more than you can imagine, for more than a year, by the want of funds. . . . *Personally*, that I should receive little or no money, is a matter of the smallest moment, and does not cost me a thought; but that my brethren cannot receive their salaries, that our work is continually hindered, and the labor of years thrown away for the want of a little money in time—these things do cost me many weary hours of distress and suffering.

"Our Treasury here is in such an unsatisfactory condition, and our prospects for the future appear so very serious, that I have been compelled to take the unusual and what may appear the unwarranted course of addressing an official letter on the subject, to the Foreign Committee.

"Some may possibly find fault with me for extravagance, and for going beyond the amount of the appropriation; but the accounts kept and rendered regularly by a thorough business man—either Mr. Hayes or Mr. Seaman, partners in the firm of Messrs. Olyphant & Co.—will clearly show that there has been no extravagance.

The Bishop then makes a detailed statement of the current indebtedness of the Mission, by which it appears that besides \$4,843.68 due to other parties, there is now owing to the Missionaries \$5,230.20.*

"Month after month, indeed every month since July, 1869, we have been compelled to borrow of Messrs. Olyphant & Co., to pay the current expenses of the Mission. Mr. Hayes has been very kind, and as a personal favor, has continued to advance us money; but it is most unsatisfactory to the firm, so that, for one, I have resolved to draw for myself no more money as long as the Mission is in their debt. We may find ourselves put to great straits sometimes, in trying to live without money, but anything is better than begging or going into debt. . . . But is it right that the Missionaries of the Protestant Episcopal Church should be reduced to what Mr. Hayes, in a letter to Dr. Denison, called 'objects of charity'? . . . The present system of advancing money to the Mission has gone on so long, that Messrs. Olyphant & Co. say very positively that it must cease."

The Foreign Committee have spared no effort to relieve the hearts of their Missionaries from this terrible incubus. They have given wide circulation to the needs of the Foreign Work, and made appeal after appeal. Notwithstanding all their efforts, their Treasury has been for years painfully embarrassed. The Contributions of the Church fell off last year, without any assignable cause, nearly \$8,000. No enterprise can stand such a fluctuation; and the inevitable result is, that although the Treasurer has endeavored by large advances to save our Missionaries from distress, they are placed in the painful and humiliating condition which the Bishop describes.

The Foreign Committee now lay the facts which cause them so much pain and anxiety before all their Brethren, and beseech them to bear upon their hearts those chosen Messengers, who, in addition to the separation from kindred and home and the thankless task of ministering to the Heathen, which they have cheerfully assumed, have been consigned, by the apathy of their Brethren, to an extraordinary fellowship in the sufferings of CHRIST.

Pleading for these absent servants of the LORD JESUS, the Committee beg

That those who have proved in time past their love for the work of preaching among the Gentiles the unsearchable riches of CHRIST, will come to its help in this trying juncture;

That Disciples of the LORD JESUS everywhere will make special offerings in behalf of the work;

That no Congregation will allow the current year (ending October 1st) to close without making some acknowledgment of its duty to this integrant part of the work of the Church;

That in cases where the Collection this year has fallen behind the offerings of previous years, steps shall be taken to make up that which is lacking;

That the proper authorities in the Parishes will see that all moneys which have been collected in their respective Congregations, and which have not yet been paid into the Treasury of the Committee, are immediately forwarded;

That the Rectors will exhort all holders of Family Missionary Boxes, to open them punctually at Easter, and remit their contents without delay;

And that they will inform their Congregations of the present emergency, and permit the suffering Servants of the Church in China, to share in the Easter offerings of the Church at home which sent them forth.

On behalf of the Foreign Committee.

WILLIAM H. HARE,

Secretary and General Agent.

* Bishop Williams.....	\$3,894 90
Rev. A. C. Hohing.....	176 43
Rev. S. I. J. Schereschewsky.....	328 12
Rev. Yung Kiung Ngan.....	801 35
Rev. W. J. Boone.....	29 40

\$5,230 20

RESPONSES.

PASTORAL LETTER.

To the Clergy and Congregations of the Diocese of Albany :

DEARLY BELOVED IN THE LORD: I am startled by the fact, just brought to my knowledge, that only one-third of the Parishes and Mission Stations in this Diocese have contributed anything to the general Missions of the Church. It is not necessary for me to urge the bounden duty of the Churches to sustain the Committees whom we have charged with this work, and the Missionaries who have gone out to the freedmen, the foreign heathen, and the Christians "of the dispersion" in our own land. Much less can it be needful for me to insist upon the vast importance of the work.

It is a great dishonor to us that the LORD's Mission Treasury shall lack the large givings of the rich or the mites of the poor; and it is a disgrace and shame that this Church should be in debt to its Missionaries.

Among the pressure of home claims, and in the presence of nearer necessities, you have forgotten this. I recall it to your attention, and press it upon your consciences. Let there be no Church and no Churchman in the Diocese of Albany found wanting in this blessed work. The current year ends on the 1st of October. Between now and then I earnestly ask, that, in every Parish and Mission Station in the Diocese, offerings be made to each of the three Missionary departments of the Church: Domestic, Foreign, and to the Freedmen. Enlarge at once the sphere and the spirit of your charities, beloved, and we shall be in all ways the richer, and in none the poorer, for our pressing work at home.

Faithfully your Bishop and fellow-servant in CHRIST,

WM. CROSWELL DOANE.

THURSDAY IN THE HOLY WEEK, A.D. 1871.

LETTERS.

—, *April 10th, 1871.*

REV. AND DEAR BROTHER:—Most gladly I contribute a mite towards the relief of our dear Brothers in China. I would it were more, but, a crumb as it is, you are welcome to it for CHRIST's sake. It is the Communion Offertory of our glorious Easter Morning. We are a poor struggling congregation: a *Mission* ourselves, a *freedmen's Mission*, and dependent, but GOD in His mercy is visiting us, and unworthy as we are of the least of His mercies, I feel that it is our imperative duty to throw in our mite. Enclosed please find draft for \$3.00, which please accept, from your unworthy Brother.

To Rev. WILLIAM H. HARE, *Secy., &c.*

—, *May 8th, 1871.*

REV. AND DEAR BRO.:—Your note of the 4th is at hand. More than a month since I had my annual collection for Foreign Missions, and there has been some strange delay in forwarding. I will inquire into it.

There is, I had almost said, a wicked indifference on the part of many Churches in regard to the Foreign Field. This Parish has in previous years given little or nothing to this object, and I think that has been the case in many others in this Diocese.

I admire your zeal and effort in the cause, and how any true Churchman, to say nothing of a true Christian, can ignore this duty, I cannot understand. The Church certainly makes no difference between the two fields, and if she did she would dishonor herself; her spirit, however, is as broad as that of CHRIST, which took in no less than the world, and they who do less have not His spirit, and if they have not His spirit they are not His. We need a reformation on this point. It is heart sickening to see the thousands and tens of thousands spent upon the world, and the miserable pittance given, by Christians too, for the extension of the REDEEMER's kingdom. If the Gospel is true, a fearful reckoning is coming. It is vain for a man to talk of his religion who has not the spirit to give liberally, just as the LORD has blessed him, for the spread of the Gospel among all nations.

Yours, faithfully,

(From the "Southern Churchman," April 13, 1871.)

We have received from the Rev. Mr. Hare, the Secretary and General Agent of our Foreign Missionary Society, an earnest appeal in behalf of the Missionaries in China, whose salaries are over \$5,000 in arrears, with nearly as much due to other parties.

As this appeal has been sent to the Clergy generally, it is not necessary for us to

publish it. But it seems to us if there was a little more *system* in taking up collections, there would be no need of such circulars sent forth to the Church.

What is this Missionary Society but the Church trying to preach the Gospel to every creature; the Society acts, and can act, in the general, only through the officers of the Church: its Bishops and other Clergy, and especially the Parochial Clergy. If these latter will not take up collections for the work, what can the Society do? There is a grievous fault somewhere. And we only blink the matter, unless the fault be laid at the door of those Clergy who take so little interest in the work of Foreign Missions, that they will neither preach about it, nor give to it, nor ask others to give. This is the simple, and, we believe, the only, cause why such appeals have to be sent forth, to the disgrace of the Church, which is forced to do it.

Surely the Clergy owe it to the LORD JESUS CHRIST to take more interest in His last command, "Go ye into all the world, and preach the Gospel to every creature." They owe it to Him that they should present this claim of CHRIST to their congregations; and that they should ask them to give to a work which is so emphatically the work of CHRIST. We cannot believe their duty done, leaving this important work undone.

THE MISSIONARY TREASURY.

The constant embarrassment of our Mission Treasury involves not only the dishonor of debts incurred, but also the interruption to the labors of the Missionaries, the depression of mind from "hope deferred" which it occasions in their isolation.

No enterprise can succeed without persistent labor and adequate support. The Missionary must feel assured of the sympathy and aid of those who sent him forth, otherwise, all hopes of success in himself and the Church, will be without reasonable foundation. The want of this confidence induces in the mind the painful suspicion that he and his work, are losing their hold on the heart and prayers of the Church at home. The influence of this state of things is evil in every respect; nor is it confined to the Missionary, but, through him, it extends to the heathen for whom he labors. His words, representations and promises, are apparently falsified in their eyes. It is no wonder, that, at such times, when clouds thus gather blackness over his head and threaten destruction to the work of his hands, creature of humanity as he is, he should faint, grow weary, and with the prophet of old, cry out "LORD, it is better that I should die than live!" Be this as it may, it is certain, that this fluctuation in the streams of our benevolence not only retards the work of CHRIST, but, *sacrifices health and life in our Missions.*

It prevents also the obtaining of suitable men for the foreign field. If the meager support of the ministry at home keeps back so many from its ranks, what inducements can a beggared Treasury offer for the foreign work? No wonder that calls for men are without response. We call,

but it is like calling on the spirits of the deep to come forth. To expect a response in the latter case, seems almost as reasonable as in the other.

Now, if these things are true, it is evident that a fearful responsibility lies somewhere, with somebody. When will Christians awake to a sense of their duty, when will they enable the Church to discharge her obligations to CHRIST and "the nations" for whom he died?

DEFECTIVE SUPPORT OF FOREIGN MISSIONS.

MUCH is said on both sides of the Atlantic, in and out of the Church, on the present defective support of Missions. Such is the importance of this subject, too much cannot be said, and certainly more needs to be said, in order to effect the change of view and action imperatively needed.

Many good words were uttered at the recent Convocation in Canterbury, England, showing the causes of this coldness, and suggesting a remedy for an evil so detrimental to the interests of Christianity at large. It would be well were they reduced to a more tangible form, and brought to the attention of Christians in America, the causes being common to all branches of the Church Catholic.

The Bishop of London remarked: "The total amount raised in England for Missionary work is far below what might be expected from the wealth and prosperity of the country. Although the efforts which have been made by the Church since the beginning of the century have increased to a very large extent, yet the increase has been going on at a gradually diminishing ratio, for at least, the last ten years; and though, probably, there are more parishes every year brought in in the different Dioceses in the country districts, yet the sum annually contributed to the societies, if increasing at all, is increasing but slowly. Meanwhile, wealth and prosperity are increasing, as well as contributions for other charitable objects; and it becomes a matter of anxious consideration for us what causes may be at work tending to this. I believe myself that one of the causes is, the sceptical character of the present day. There are many who entertain no positive doubts which interfere seriously with their own personal faith or comfort, who yet are affected by the intellectual atmosphere around them, and who feel that, after all, it is not truth so much that is of consequence as sincerity of belief in whatever the creed may be; that, after all, there is some truth in all religions; that God will not be extreme to those who act up to the light they have, and that there is no very strong reason why we, if we hold to

our own faith and duty, should make any great sacrifice for those who have their own creed, such as it is, and who may be acting up to it. There is, in fact, a blindness to the one great truth which sent out the Apostles and Evangelists in the Churches of past days, that, however God might deal with those who were a law to themselves, yet there is but one name given to men by which sinners may be saved. The cure for this, of course, can only be a more earnest setting forth of the truth, and urging it under the aspect that the Gospel came into the world as the only remedial scheme which God had Himself provided, and that, therefore, we are bound to spread the Gospel where it is not yet known."

The Bishop of Winchester said: "This matter, though apart from all the controversies and troubles of the present time, is one of the most important which we can consider, because it is certain that our prosperity as a nation, which the providence of God has connected with the most distant parts of the earth, as well as our prosperity as a Church, will not continue if we permit ourselves to indulge in spiritual selfishness, or neglect to do more completely what God has seemed to mark us out to do in evangelizing the earth. The deep root of the difficulty lies in what has already been pointed out by my brethren, in the want of greater love for the Gospel of our blessed LORD; and the only remedy is that which they have mentioned, to try by God's help to raise the whole tone of religion among us all."

The Bishop of Lichfield said: "If asked to assign the chief practical reason for the comparative indifference to the cause of Missions which at present prevails, I would trace it to the continual demand for results. Thus, to take my own experience, I have again and again had cast in my teeth the present state of the native Church in New Zealand. But do the facts justify the allegation of failure there? That Church was founded in 1814, on a most insignificant scale, and actually for several years no ordained Clergyman could be found who would undertake to go out to establish it, but the work was entirely confined to lay catechists; yet in 1856 we find in that country a new and organized branch of the Church of CHRIST, with no less than six Bishops and upwards of 100 Clergymen, fourteen of whom are natives of New Zealand; and four others, also natives, who were ordained by Bishop Williams and myself, have died. Now, could any one justly deny that this has been a great success, when he found it traced to exertions made since 1814, New Zealand being at that time a barbarous island, a land in which literally the inhabitants devoured each other, and yet fifty-six years afterwards possessing an organized Church with six Bishops and 100 Clergy, many of them natives, and a new colony actually grafted on England, with a clear revenue of one million a year? If any one said that because war has arisen in that colony, and the passions of men have been stirred up one against the other, it is the work of the Missionaries, what an unreasonable thing that

would be! People forget that this is the work of GOD and not of man, and that GOD carries it out according to the working of His Holy Spirit and by the manifestation of His grace, so that to deny the cause of the New Zealanders is to deny the cause of the whole Christian faith, because you can trace throughout all the Epistles and the Acts of the Apostles evident signs of the decay of the Churches, even during the time of the inspired Apostles by whom they were founded. But when unthinking objectors pretend the evidence of a want of success, they leave out of sight the stumbling-block too often put in the way of the Missions by the unchristian lives of those who profess Christianity. But I do not at all go on the principle of our being at liberty to expect signs of success. It is an evil generation that expects signs, and for anything we know our LORD may now be saying that no sign shall be given them."

The late excellent Bishop of Barbadoes, referring subsequently to the action of Convocation, remarked:

"After all, it would seem that one great reason, perhaps *the* great reason for the limited support which our Missionary Societies receive, is the want of actual interest,—of a serious sense of duty in regard to Missionary work,—which prevails in the case of many of our congregations and even of our clergy. When, indeed, men are not earnestly concerned respecting their own salvation, they cannot be expected to be interested much in that of others. We must feel the value of the Gospel to ourselves before we can be zealous for its dissemination. Why offer people at a distance a blessing which we do not really receive as such into our own hearts and lives? Surely then, it must be admitted as an axiom, in all our Missionary plans, that the only persons on whom we can really depend for help, are those who are themselves earnest believers in the Gospel, and I must add, when speaking of the Missionary work of the Church, earnest Churchmen.

"Men may indeed assist in such a work, and take an active part in it, as being practically or socially beneficial, or as giving credit to themselves among their neighbors; and may help the work much in externals without entering fully into its spirit, or sharing really in its blessedness; yet as a rule, its supporters will be the personally religious members of the Church; and what I would now more especially draw attention to, is the fact that *even among these* there is too often no zeal for Missions, and moreover, that by those who are zealous for them, the work is frequently, perhaps generally, represented as if it were a luxury rather than a necessity of religion; a matter of taste, and feeling, and inclination, or, at best of natural philanthropy, rather than of high and solemn obligation involved in our LORD's parting commission, and included in His most practical teaching. It is not a duty which the Church has originated for her own aggrandisement, but one committed to her from the beginning by her Divine Head for the benefit of mankind; one the neglect of which

would have stifled the Church at her birth, and left us to perish in our heathenism. For what was the great command given by our SAVIOUR to His Apostles, but that repentance and remission of sins should be preached in His Name 'among all nations?' the Apostles or their successors and their fellow-labourers, being supported in the work by the voluntary offerings of the laity, such as St. Paul received from poor Macedonia, when preaching the Gospel to wealthy Corinth and to powerful Rome. The work has been devolved upon the ministers of the Church, the Bishops especially, who have succeeded to the permanent duties of the Apostolate, but in discharging it they will ever require, and may justly expect, the support of the whole Church; especially now that Apostolic miracles have ceased, and the Gospel is no longer a new thing to be vindicated by supernatural powers, but an old religion to be disseminated by ordinary means, though in the fulness of its benefits and tested by the experience of centuries, as the leaven which is to leaven the nations 'till the whole be leavened.'

"Even had there been no command to propagate the Gospel, gratitude to God and love to man would have prompted such a course. 'Freely ye have received, freely give.' 'Do unto others as you would they should do unto you.' But the matter has not been left optional with us. Our LORD has left with His Church His great command to fill the world with His Truth; and has made it one of our daily prayers that His 'kingdom may come on earth.'

"For the Church to remain stationary would be not only at variance with our LORD's commands, but inconsistent with its own nature and the very purpose of its existence in the world; as much so as for the human frame when not arrived at maturity, to cease to grow, or the fresh stream from the mountain to be arrested in its course by a few families near its spring. A Missionary spirit (I do not say, personal labor as a Missionary, but a Missionary spirit) ready to promote Missionary work, and glad of the opportunity of doing so, is but another name for a Christian spirit; not a mere ornament or exuberance, or matter of supererogation, but, part and parcel of the Christian character, belonging to the very essence of Apostolic piety."

AFRICA.

THE March number of the West African Record, published in our Mission, announces the death, on the 15th of February, of Mrs. M. A. Cassell (colored); formerly matron of St. Mark's Hospital and for the last three years the efficient manager of the Female Orphan Asylum.

Mrs. Cassell was a native of Baltimore and emigrated, with her husband, since deceased, many years ago to Liberia. "She was," says

the Record, "a real lady and a great friend of the Missionaries, for whom her house was always open and to whom her society was always welcome." She was an earnest Christian, and her closing days were peaceful, brightened, as they were, by the hope of a glorious immortality.

ILLNESS OF MISS SAVERY.

The same number of the West African Record which conveys the sad tidings above given, mentions also the serious illness of Miss Savery (white), teacher at the Asylum, and says, "She goes to the Akuapem mountains on the Gold Coast for two months; if that do not restore her strength sufficiently, she will have to go to America," adding the following. "Mrs. Ware (white), with twelve native girls from Cavalla, has gone to the Asylum. She will have heavy duties on her hands until Miss Savery returns. Mrs. Toomey consented to give her help at the Asylum."

APPOINTMENT OF A MISSIONARY TEACHER.

We are glad to announce, in connection with the foregoing, the appointment of Miss Fannie J. Botts of Delaware, as a Missionary teacher to Africa. She expects to embark for Cape Palmas in May.

Miss Margaretta Scott, who returned to this country about eighteen months ago, with a view to recruiting her health after long service in Africa, expects to go out in the same vessel which takes Miss Botts.

The arrival out of these ladies will be hailed with joy and give great relief to that portion of the Mission to which their labors will be devoted.

LETTER AND REPORT FROM THE REV. ALEXANDER CRUMMELL.

MONROVIA, Liberia, W. A., *March 1st, 1871.*

REV. AND DEAR SIR:—Please excuse the lateness of my annual Report. I have been off on a tour in the Dey and Vey countries, preaching; and several of my letters, which should have gone hence a month and more ago, missed the mail, now quite irregular.

I am glad to say that my work in its outward aspects is most cheering: full schools, good, and often large congregations, a goodly attendance of communicants at the Lord's Supper. I am still endeavoring with my attempted Manual Labor School; but as I have no funds, I can take no more scholars. I have three applications, one from Bassa and two in this County. Can you not aid me to this extent?

I am very much in need of a few tools, the possession of which would enable us to dispense with a deal of foreign aid. I have already living with me a *shoemaker*, a student, who offers to teach his trade to others,

if I will provide him with a few tools; the same young man knows a little of *carpentering*. Ten or twelve dollars worth of tools, in a school like this, would aid us very considerably in self-support, while educating these youth. I shall be under very great obligations if you can help me to get these tools.

Please have the kindness to send me a couple of large Prayer-books for Communion Table. The pair sent me three years ago, are fast decaying.

ANNUAL REPORT.

CALDWELL, 12th Jan., 1871.

In presenting my Annual Report for 1870, I feel that I have reason "to thank God, and take courage." The year has been, in some respects, a most trying one, but great favors have been vouchsafed us.

The usual Sunday Services have been regularly kept up, during the entire year, in Caldwell, but less regularly in Virginia. Our morning attendance has averaged from 25 to 30 adults; but during even the "Rains," at the Evening Service, the Church, for months, was filled by large and attentive congregations. I have good reason to think that we owe this increase of attendance to the interest which is taken here in plain, practical verse-by-verse expositions of the 2d Lesson, in the place of a formal Sermon.

The Bible-classes have been well and promptly attended; often 10 and 12 persons present in both Caldwell and Virginia; and also the Prayer meetings in both places.

The Sunday School has been regularly held from Sunday to Sunday, attended by both natives and Liberians.

The Parish School has been in a state of constant progress and improvement. It now numbers over 50 children; about 32 in regular attendance, this running up, at times, to 34 and 36. Of these, 12 are native children. Six students live with me in my family, preparing for duty as Catechists and Ministers. Their chief support is derived from their own manual labor. Three of these have commenced the study of the higher branches. Christian friends in America—individuals, Churches, or Sunday Schools—will be doing an act of mercy and of kindness, by assisting these youths to prepare for duty in the Church in the future.

Our native work has been as follows: (1.) On Thursday, native towns in our neighborhood are visited, and the people preached to.

(2.) Early Sunday morning, the villages near us are visited by an elder student, and the people exhorted.

(3.) Our "Female Helper," Miss M. Barclay, still labors in the Congo villages, among the women and children, sewing for them, and teaching them to sew, and learning them domestic duties. One result is noticeable: most of men the and women, neatly dressed, may be seen, on Sundays,

passing from their towns to Church. Of these, however, a *minority* attend our Services; but we rejoice that our labors have served to stimulate these people to some of the practices of holy living.

In the month of October, a Congo youth, who had been one of our Sunday School scholars since '61, was taken very ill. On visiting him, I found him not only aware of his dangerous state, but fully alive to the needs of his soul. I found that his catechising in our school had made him fully acquainted with the way of salvation. He made a full renunciation of heathenism; answered clearly questions concerning his soul and his SAVIOUR, in simple, Scriptural language; and, on his confession of the Faith, I baptized him, two days before his death. I rejoiced to see God's saving Grace displayed in a rude, thatched hut, to a simple heathen boy, only a few years ago snatched from the slave-trader's grasp. We gladly numbered him with our flock; and, on his death, gave him Christian burial.

More recently, a Congo man, with whom I have been laboring nigh two years, came to me, professing faith in CHRIST, and requesting Baptism. I baptized him in October, and also his two little sons, whom he brought forward at the same time.

This is the second family from among the heathen which have been baptized and brought into our Church.

Summary of the year's duties: Baptisms: Infants, 1 Liberian, 2 natives; adults, 2 natives; total, 5. Holy Communion: Administered 16 times. Marriages: 2 Liberians. Burials: 2 natives. Parish (Day) School: 50 scholars. Bible-class: Caldwell, 12; Virginia, 12. Communicants (at all stations): 30. The Parish School is always opened with the Morning Service, daily, and is attended, by from 15 to 20 persons.

St. Peter's Church is under great obligations for large and noble gifts which have come to us during the year:

1. To Rev. S. H. Tyng, D.D., St. George's Church, N. Y., for a brick school-house, 16x22. The attic is fitted up for a dormitory for candidates and students.
2. To the Bible Class of Miss Rogers, St. Peter's Church, N. Y. city, for a bell.
3. To the Sunday School of the Anthon Memorial Church, N. Y., for an organ.
4. To the ladies of the same church, for gifts of clothes, &c., for native women and Sunday School scholars.
5. To Rev. Dr. Haight, Trinity Church, N. Y., for Greek and Hebrew study books, Testaments, works in Sacred History and Divinity, for the use of students.

GREECE.

The following letter from Mrs. Hill to a friend in this country, relates to a religious movement in Greece which was the subject of Dr. Hill's letter published in the March Number. Dr. and Mrs. Hill regard this movement as one of very great importance and as likely to result in great spiritual good to the Greek Church. They find ground of great joy in regarding their own work during many years past, as having very much to do with the interesting events which they are now permitted to witness:

FROM MRS. HILL TO A FRIEND IN THIS COUNTRY.

ATHENS, *Jan. 17th*, 1871.

Now the Holidays are over, the preparation for which gives us all full employment for many weeks previous, I embrace the earliest opportunity of comparative leisure, once more to communicate with my dear friend, who has ever been a sincere sympathiser with us in all our joys and sorrows.

It is true, as you say, we have had many trials in the pursuance of the work which was given us to do, but I can truly say they are not to be named in comparison with the comforts which abound. We are now experiencing a most unexpected developement of the influence which has been brought to bear upon the spiritual interests of this people.

A movement has sprung up as suddenly as the wind, that 'bloweth where it listeth,' but we believe it to be the operation of that Spirit which was shed upon the Church on the Day of Pentecost; and which has never wholly departed from her, and has preserved her amid all the enemies with which she has had to contend.

Some thoughtful, intelligent, well-educated laymen have been aroused by the spiritual desolation of the Church of their fathers, and determined, if possible, to raise her from it. To further this object an association has been formed, with the sanction of the Bishops, for the Scriptural instruction of the secular Clergy, a class, generally speaking, of well-intentioned, humble-minded men, acquainted with the routine of the Church Services, but knowing very little beyond them. These meet weekly, at the house of a layman of education and respectability (who has given himself up to the work), for the study of the Scriptures.

The knowledge thus obtained is imparted to the children of each Parish on Sunday afternoon, and for this object Sunday Schools have been formed in nearly all the Parishes. This we consider a most important movement, combining the instruction of the Clergy, in the Scriptures, the active co-operation of the Laity, and the Scriptural teaching of the young by the Church. And what is this but the embryo of that system of Sunday Schools, so strongly expressed in Bishop Littlejohn's Sunday

School sermon, that "the Sunday School is essentially the Church's work."

The extracts from his sermon which we have just read in the *Church Journal* have interested us exceedingly, so in accordance are they with what has actually been commenced in Greece!

There may be diversity of operations, but one Spirit is controlling the interests of CHRIST's kingdom in the East and in the West.

And now I must tell you how the Mission is co-operating with these beginners in the search after truth, by the scriptural instruction in our Schools.

As the pupils of these schools are scattered in every part of the town, they have a representation in almost every Parish, and some most interesting incidents have occurred, causing our hearts to rejoice, that the good seed which is sown therein, will combine with what is now going on elsewhere for the further enlightenment of many.

The Christmas exercises were particularly interesting. Besides the recitation from the Gospel narratives there were selections from the prophecies respecting the advent of the SAVIOUR, with their fulfilment. A copy of the questions, with the Scriptural answers, was given to the gentleman, at whose house the Priests were to prepare their Sunday lessons.

It is probable that they were the subject of examination at the meeting that followed, for on the Sunday after, at one of the Parish Churches, the Priest took occasion to speak of the birth of CHRIST, which the Church was then celebrating, and told them that this great event had been foretold by the Prophets. A little girl, belonging to the Mission, spoke, and said that Isaiah had prophesied respecting CHRIST, and immediately repeated the passages she had learned. The Priest listened to her with astonishment, gave her his blessing, and asked her mother (who is a teacher in our School) where she had learned this Scripture. Her mother told him, and then called her little son (a boy of five years old), and made him repeat what he had learned about the birth of the SAVIOUR. The Priest said to the mother, "I must come and see you. I can learn much from the lessons these children are taught." The mother of these children is a respectable widow, who applied for a situation in the Mission School about 18 months since. In answering the inquiries respecting her qualifications for the work she would have to do, she said, "I was a pupil in this School from '35 to '40—all that I know I learned here. The Scriptures I had then, I have now."

Instances of this kind are of frequent occurrence. Mothers—nay, grandmothers—come to us with their children, show us the Scriptures they received as their passports for our recognition of them, and proofs of their desire to have their children taught after the same manner they had been. In addition to this almost universal desire after Biblical in-

struction, God has raised up a preacher from among this people whose talents are of a most remarkable type, and calculated to make a deep impression on all who hear him.

Mr. Hill was present a few Sundays since, and pronounced his sermon to be one of the most remarkable expositions of mind, memory and thought he had ever heard.

His subject was the Existence of God; and, after tracing the impression of this fundamental truth on the mind of man from the earliest ages, as it has been expressed in the writings of the various Schools of Philosophy (from which he repeated copious illustrative passages), he brought his subject to Revelation, which alone reveals the true light concerning God and His attributes. Mr. Hill said that this portion of the sermon was truly sublime; it seemed to him as if the preacher was under the immediate influence of Divine inspiration.

An audience of 2,000 persons had their attention enchained for an hour and three-quarters, without the slightest appearance of fatigue, all standing.

The impression left upon Mr. Hill was, that, with the astonishing gifts that distinguish the Rev. Mr. Latas from every other preacher he has ever heard, he is still a humble-minded man, using his talents in simplicity and humility for the glory of Him who has bestowed them, and the edification of those who hear him. His sermons have one great advantage: they never can be forgotten. Surrounded by evidences such as I have detailed—that old things are passing away and a new era commenced—and fully persuaded that the germ of what is now developed was laid by those righteous men, whose sympathy with this ancient Church in her “low estate” led them to select this field as the first effort of our Church, following the injunction of St. Paul, “Do good unto all men, especially unto them that are of the household of faith,” it will not be surprising if we consider it a very small matter “to be judged of man’s judgment.”

You remember that Drs. Milnor and Bedell, Rev. William Jackson of revered memory, Bishop A. Potter, with our present presiding Bishop, were the active supporters of this work, which God has blessed towards the spiritual regeneration of a nation and its Church. You will understand, by what I have written, that the Mission still occupies an important position.

CHINA.

The following earnest words, contained in a private letter from one of the Missionaries in China, the Rev. S. R. J. Hoyt, may well be pondered by the Clergy and people of the Church. May God in His mercy grant to His people a revival of Missionary interest and especially of interest in the cause of Missions abroad:

“That laborers are needed here is very certain, that strong earnest

men are needed is equally certain. We are very weak to-day, and have no encouragement for to-morrow from the Church at home, and I doubt the Committee's sending another man to the field; indeed I hear they have been driven to the thought of diminishing the force already here. But I cannot think so meanly of the Church as that she can allow such a thing. Better abandon everything than go on with so crippled a force; for unless we mean to keep pace with the vantage gained, we are sure to spend our mite amiss. Every day is bringing us nearer to the triumph of the Gospel. Others will go before us, and get the blessing. Not many years are to pass before there will be a reformation of this great empire. Then the Gospel will have an opportunity of proving the rottenness of men's devices. Will the Church educate herself for her work, and be in readiness then? Not unless she shall awake to a sense of her privileges, and give a hearty support to the work she *can now* do. Oh! that our brethren, when they pray, 'Thy kingdom come,' would get their thoughts beyond the walls of their own little temple, beyond the horizon of their own neighborhood. * * * If I be slain to-morrow let not the Church waste her strength with one groan for *me*, but let her mourn for the evil that is here and to be overcome, and let her put forth her strength for the *work*, for the cause of CHRIST."

[Communication.]

THE ANTI-FOREIGN FEELING IN CHINA.

(CONCLUDED.)

The three principal causes of the present opposition in China to foreigners we have stated to be, (1.) the exceeding vanity of the Chinese; (2.) the English Opium War; (3.) the policy of the late French Government, and the assumptions of Roman Catholic ecclesiastics.

This opposition is likely to continue, and further out-breaks will probably occur unless (1) the claim of the Chinese Government to be superior to every other, and the refusal of the Emperor to see any foreign Ambassador, be strenuously opposed and disallowed by the four foreign treaty powers—the United States, England, France and Russia.

If the chief ruler of each of these four nations grants an audience to a Chinese ambassador, the same must be demanded of the Emperor of China in the case of an American, English, French or Russian ambassador to China, otherwise the Chinese claim to superiority will be considered as allowed, and international troubles will continue.

THE AUDIENCE QUESTION SHOULD BE SETTLED.

There is as much unanimity among Missionaries, as among other foreign residents in China that this audience question should be immediately settled, and the Emperor of China be compelled to acknowledge the equality of other sovereigns. As we before stated, every Chinese sovereign

has refused to see any foreign minister, unless he would acknowledge this claim to superiority, and in token of it prostrate himself to the earth nine times, in the presence of the Chinese Emperor. Only last year the present ruler of China refused to see the Duke of Edinburg from England, and the Hon. W. H. Seward from this country, though they had been granted an audience by the Emperor of Japan, they being the first foreigners allowed this by the latter sovereign.

Perhaps no one has travelled more extensively in China, or been in more familiar intercourse with all classes of the Chinese than the Rev. Alexander Williamson, and in his new book, entitled *Journeys in North China, Mandalina and Mongolia*, he says:—

“The history of the Chinese demonstrates that it is not only impolitic, but dangerous to grant them all the privileges of civilized nations, and allow them to ignore all the responsibilities recognized by other nations.”

These responsibilities they will continue more or less to disregard so long as they are allowed to ignore the equality of other chief rulers with their own, and to deny an interview between their Emperor and any foreign ambassador, except upon the degrading conditions we have named.

COMPLICITY IN THE OPIUM TRAFFIC SHOULD BE DISCONTINUED.

(2.) A second thing that is necessary in order that a better feeling may prevail, is that the English Government in India should discontinue its close connection with the opium traffic, and cease to receive the enormous sums obtained through its guilty complicity in a trade which is so ruinous to China. The traffic was begun by the old East India Company, and was carried on by it until that justly censured company was dissolved, and when that dissolution took place it was hoped that all Government connection with the hurtful traffic would cease, but on the contrary, that connection is almost, if not quite as close now that India is ruled directly from home, as when it was governed through the intervention of the East India Company.

The English Government and people can never, if they would, make amends to China for the immense loss of life and of treasure which the latter sustained in its efforts to keep out the desolating drug; nor can the ruin and the misery which its enforced introduction has caused in the seaboard cities and provinces of China be recalled by England; but there is *one* thing which English Christians can and should do, and that is, to agitate this subject until the English Government in India is compelled to cease its ill-gotten gains, and the skirts of the English nation are clear of all complicity in the desolating trade.

WHAT JUSTICE TO THE CHINESE WOULD REQUIRE.

Zaccheus said: “If I have done any wrong to any man, I restore him four-fold.” We cannot expect any nation to act with such *Christian-like* justice until the Millenium; but if England acted with even *common*

justice, she would restore the millions which she extorted from the Chinese Government in payment for the opium destroyed by its order, though that opium was imported contrary to the Government prohibition, and it was prohibited only because it was working ruin among the Chinese. It is idle, however, for us to expect even this of the English Government; but we have a right to expect of English Christians what we have stated above, and until it is done, English and other Missionaries will continue to have this subject cast in their teeth when they stand up to preach the Gospel, and English Missionaries will continue to write home as they are now doing concerning "the bitterness of this thing," and that they are "almost ashamed of their nationality in China."

A THIRD MOST NECESSARY REQUIREMENT.

(3.) A third most necessary thing to be done is, that the French "protectorate" over Chinese subjects, and the assumption by Roman Catholic ecclesiastics of civil power, should cease. No "protection" of Chinese subjects by any foreign power should be tolerated, except the simple protection of native converts from persecution on account of their religion; in all other things they should be amenable to native and not to foreign authority. The assumption by Roman Catholic Missionaries and Bishops of civil official position, should not only not be encouraged and sustained by the French Government as it has been, but it should be strenuously opposed by that and all other Governments.

The Hon. S. Wells Williams, so long a resident in China, says that the assumption of these foreign ecclesiastics has not only greatly excited the Chinese people, but also seriously alarmed the Government, because the ramifications of the Romish Missions are wide, and the Bishops and Priests are very numerous in China. He thinks there will be more trouble from this source.

We have thus pointed out what we believe to be the main causes of the present wide-spread hostility in China to foreigners, and what is necessary to be done if that hostility is to be diminished.

The inspired Prophet, when referring to the latter-day glory of the Church, said, that kings should be her nursing fathers, and queens her nursing mothers; and it is matter for rejoicing when civil Governments take a course which more or less aids in the extension of the Kingdom of CHRIST, as it is a matter for grief when their action is such as to greatly hinder its progress. Our aim in what we have written has been to contribute our mite towards creating such a public sentiment at home as will lead our own Government not only to pursue the same just and conciliatory course towards China in the future as it has done in the past, but that it will also use its influence to induce the Governments of England and France to give up policies which are so offensive to the Chinese, and so unjustifiable to themselves.

BOOK NOTICES.

The Uncivilized Races, or Natural History of Man; Being a complete account of the Manners and Customs, and Physical, Social and Religious Condition and Characteristics of the Uncivilized Races of Men Throughout the World. By REV. J. G. WOOD, M.A., F. L. S., Hartford, Connecticut: American Publishing Company. 1870.

We have at length received a complete copy of this work. It contains about 1700 super-royal octavo pages, and may be had in either one or two volumes, the price of the work being from six to ten dollars according to the style of the binding. This is about half the price of the English edition, though this American reprint contains all the text and the illustrations of the English work, it being printed from electrotype plates purchased of the English publishers.

In this extensive work, almost every topic connected with uncivilized life in all parts of the world is treated of and described. The records of the most famous explorers have been studied and compared, and living travelers have given their aid to the work and have contributed to the author's collection of the dresses, ornaments, weapons, etc., of barbarous races, from which ample drawings have been made to illustrate the work. The illustrations are seven hundred in number, but they do not equal those which have appeared in the author's former works. While some of them are spirited and good, others are disfigurements rather than embellishments.

Among the numerous topics treated of, are the religions and superstitions of the various races, and we make the following extract concerning an extraordinary superstition which has prevailed among the Fijians:—

“Among the Fijians a very singular superstition reigns. When men or women become infirm with age, they are considered to have lived their full time on earth, and preparations are made for their burial. So ingrained is this belief, that if a man finds himself becoming feeble with age or disease, he requests his sons to strangle him, and with this request they think themselves bound to comply. Indeed, if they think that he is too slow in making the request, they suggest to him that he has lived long enough, and ought to rest in the grave. Such conduct seems to imply that they are destitute of affection, but in reality it is their way of showing their love for their parent.

“They are really a most affectionate race of people. A young chief has been seen to sob with overpowering emotion at parting from his father for a short time, and yet, were his parents to become ill or infirm, he would think it his duty to apply the fatal rope with his own hands. To be strangled by one's own children, or to be buried alive by them, is considered the most honorable mode of death. The reason for this strange custom seems to be, that the Fijians believe the condition of the spirit in the next world to be exactly the same as that of the individual

when in life. Consequently, affectionate children are unwilling to allow their parents to pass into the next world in an infirm state of body, and therefore strangle them out of sheer kindness.

"From a similar notion of kindness, they also strangle the favorite wives and attendants of the dead chief, so as to provide him with the followers to whom he has been accustomed. They also kill a powerful warrior, in order that he may go before his chief through the passage into the spirit-land, and drive away the evil spirits who oppose the progress of a new comer. These victims go by the name of 'grass,' and are laid at the bottom of the grave; the warrior painted and dressed for battle, with his favorite club by his side, the women arranged in folds of the finest *masi*, and the servants with their implements in their hands; so that the inhabitants of the spirit-world may see how great a chief has come among them."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 1st, 1871, to April 1st, 1871:

ALBANY.

<i>Albany</i> —St. Peter's, special for		
Rev. Dr. Hill.....	50	00
<i>Ballston Spa</i> —J.....	5	00
<i>Cooperstown</i> —Christ.....	10	00
<i>Poughkeepsie</i> —St. Paul's.....	118	00
<i>Rensselaerville</i> —Trinity, $\frac{1}{2}$	2	75 185 75

CONNECTICUT.

<i>Cheshire</i> —St. Peter's.....	5	45
<i>Danbury</i> —St. James'.....	9	04
<i>Hartford</i> —Trinity, a friend.....	50	00
<i>Middletown</i> —Holy Trinity.....	43	32
<i>Milford</i> —St. Peter's.....	28	00
<i>New Haven</i> —St. Paul's.....	130	87
<i>Poquettannock</i> —St. James'.....	5	00
<i>South Norwalk</i> —Trinity.....	15	27
<i>Waterbury</i> —St. John's.....	66	40
<i>Weston</i> —Emmanuel.....	6	64
<i>Wolcottville</i> —A friend's Thank-offering.....	5	00
<i>Woodbury</i> —Mrs. M. Bolster.....	1	00 365 99

GEORGIA.

<i>Rome</i> —St. Peter's, of which for		
China \$12.....	29	70
" Little Children, for China.....	1	75 31 45

ILLINOIS.

<i>Franklin</i>	1	00 1 00
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IOWA.

<i>Davenport</i> —Griswold Coll. Miss'y Society.....	8	01
<i>Keokuk</i> —St. John's, Bp. Kemper Miss'y Association.....	8	57
<i>Muscattine</i> —Trinity.....	3	00 19 58

KANSAS.

<i>Lawrence</i> —Trinity.....	50	00 50 00
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KENTUCKY.

<i>Harrodsburgh</i> —St. Philip's per A. Ch. M. Soc'y.....	6	00
<i>Mayville</i> —Nativity, a member.....	3	75 9 75

LONG ISLAND.

<i>Brooklyn</i> —St. Ann's, of which special for Italian Committee \$200.....	316	09
<i>Istlip</i> —St. Mark's.....	4	50
<i>Maspeth</i> —St. Saviour's.....	78	00
<i>Oyster Bay</i> —Christ.....	2	10 400 60

MAINE.

<i>Gardner</i> —Christ.....	40	19 40 19
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MARYLAND.

<i>Baltimore</i> —St. Andrew's.....	23	81
" St. Peter's.....	431	00
<i>Baltimore Co.</i> —St. Thomas.....	15	00
<i>Elkridge Landing</i> —Grace.....	30	11
<i>Howard Co.</i> —St. John's.....	14	50
<i>Prince Frederick</i> —St. Paul's.....	22	10
<i>Townson town</i> —Trinity.....	50	00
<i>Washington</i> —Epiphany, special for Rev. Dr. Hill.....	100	00 686 52

MASSACHUSETTS.

<i>Boston Highlands</i> —St. James', of which \$5 special for Miss Britton; \$30 per Am. Ch. Miss'y Soc'y, of which special for Africa \$20.....	185	25
<i>Newburyport</i> —St. Paul's add'l.....	5	00
<i>Salem</i> —Grace.....	60	00 250 25

MICHIGAN.

<i>Grand Rapids</i> —St. Mark's \$1.52; Industrial Band \$5.....	6	52
<i>Jackson</i> —St. Paul's, Women's Missionary Soc'y for Miss Scott's salary.....	90	00
<i>Paw Paw</i> —A Mite.....	1	00 97 52

NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's.....	11	30
<i>Portsmouth</i> —St. John's.....	6	00 17 30

NEW JERSEY.

<i>Allentown</i> —Christ S. S., for Africa.....	5	50
<i>Elizabeth</i> —St. John's, for Africa.....	24	00

<i>Mount Holly</i> —St. Andrew's.....	47 07	
<i>Newark</i> —Christ.....	5 00	
<i>New Brunswick</i> —Christ.....	21 07	102 64

NEW YORK.

<i>Canterbury</i>	5 00	
<i>New Brighton</i> —Christ.....	56 97	
<i>New York</i> —Epiphany, a Friend.....	1 50	
" Grace, " F.".....	100 00	
" St. Bartholomew's.....	501 57	
" Incarnation.....	400 00	
" St. Ann's, two members.....	1 25	
" St. George's, German Mission, through Rev. Mr. Fleischacker for Hoffman Institute.....	15 00	
" St. James', add'l.....	5 00	
" St. Thomas' Chapel of Good Shepherd.....	55	
" Transfiguration, add'l.....	10 00	
" Am. Tract Soc'y. for their work in China.....	200 00	
" Am. Bible Soc'y. for salary of Rev. S. I. J. Schereschewsky, Teacher and Catechist.....	2600 00	
" Mrs. E. L. Baylies, of which for China \$50.....	150 00	
" H. B. Turner, for Grahway Mission.....	25 00	
<i>Philipsstown</i> —St. Philip's, five-cent collection.....	5 00	
<i>Rhinebeck</i> —Messiah.....	29 25	
<i>Saugerties</i> —Rev J. J. Robertson, D.D., annual sub. to Greece.....	25 00	
<i>Tuckahoe</i> —St. John's.....	3 00	4134 09

NORTH CAROLINA.

<i>Raleigh</i> —Christ.....	37 50	37 50
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OHIO.

<i>Ashtabula</i> —St. Peter's.....	10 10	
<i>Cleveland</i> —St. James'.....	5 22	
<i>Cuyahoga Falls</i> —St. John's.....	25 00	
<i>Delaware</i> —St. Peter's.....	12 00	
<i>Geneva</i> —Christ.....	4 15	
<i>Massillon</i> —St. Timothy's.....	17 00	
<i>Norwalk</i> —St. Paul's.....	11 65	
<i>Mount Vernon</i> —Rev. Dr. Burr.....	1 00	
<i>Oberlin</i> —Christ.....	23 70	
<i>Painesville</i> —St. James'.....	25 00	
<i>Ravenna</i> —Grace.....	5 00	
" Mrs. M. Stewart.....	1 00	140 82

PENNSYLVANIA.

<i>Allentown</i> —Grace.....	11 50	
<i>Germantown</i> —St. Luke's.....	53 75	
<i>Holmesburgh</i> —Emanuel.....	27 62	
<i>Mauch Chunk</i> —St. Mark's \$60; S. S. \$25.....	85 00	
<i>Morristown</i> —St. John's, of which five-cent coll. \$15.....	77 24	
<i>Philadelphia</i> —Advent, five-cent coll. for Africa.....	30 00	
" Grace, for Chinese Bibles.....	57 00	
" Incarnation.....	85 00	
" St. Andrew's, Genl. \$471.50; China, Mrs. Thompson \$100; Miss Fay \$25; Cape Palmas, O. A. \$100; Africa, Miss Scott \$5.....	701 50	
" St. James'.....	203 30	
" St. Jude's.....	25 00	
" St. Luke's.....	1355 88	
" St. Mark's.....	75 00	
" St. Matthew's, five-cent collection.....	25 00	
" The Bishop's Ch.	24 39	

<i>Radnor</i> —St. David's.....	10 85	
<i>Summit Hill</i> —St. Philip's.....	7 88	
<i>Tioga</i> —A Thank-offering.....	5 00	
<i>White Haven</i> —St. Paul's \$8.42; S. S. \$10.....	18 42	
<i>Williamsport</i> —Christ, for Africa.....	19 40	2898 73

PITTSBURGH.

<i>Erie</i> —St. John's.....	22 21	
<i>Franklin</i> —St. John's.....	17 00	
<i>Meadville</i> —Christ.....	6 37	
<i>Rouseville</i> —St. John's.....	10 00	
" Mrs. J. L. Dawson.....	50 00	105 58

RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	110 40	
<i>Lonsdale</i> —Christ.....	102 85	
<i>Pawtucket</i> —St. Paul's.....	53 75	
<i>Pontiac</i> —All Saints' Chapel.....	5 00	
<i>Providence</i> —St. John's, of which for Africa \$17; China \$155; Genl. \$1214 49; Christmas offering from the S. S. and from the Noon (col'd) S. S. for Africa \$94.65.....	1481 14	1753 14

SOUTH CAROLINA.

<i>Charleston</i> —Grace S. S. to ed. a scholar at Wu Chang.....	39 80	39 80
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TENNESSEE.

<i>Memphis</i> —W. B. M.....	1 87	1 87
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VERMONT.

<i>Arlington</i> —St. James'.....	15 00	
<i>Grafton</i> —Christ.....	1 60	
<i>Middlebury</i> —St. Stephen's.....	14 00	
<i>Montgomery</i> —Union.....	6 74	37 34

VIRGINIA.

<i>Alexandria</i> —Grace \$40; Sewing Society \$10.....	50 00	
<i>Augusta Co.</i> —Boyden Chapel.....	2 50	
<i>Charlottesville</i> —Christ, for China.....	33 00	
<i>Columbia</i> —St. John's, a member, for China and Japan \$5; Africa \$5.....	10 00	
<i>Glendover</i> —Rev. T. E. Locke.....	3 80	
<i>Norfolk</i> —H. W. S., for Kong Wang.....	4 00	
<i>Orange</i> —St. Thomas'.....	2 00	
<i>Richmond</i> —St. James', Miss S. L. Tompkins for Building at Kong Wang, etc.....	10 00	
" Grace.....	2 00	117 00

WESTERN NEW YORK.

<i>Albion</i> —Christ, a member.....	4 00	
<i>Buffalo</i> —Trinity, a member, for Africa.....	50 00	54 00

WISCONSIN.

<i>Wisconsin</i> —For the Rev. Mr. Auer.....	5 00	5 00
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MISCELLANEOUS.

Anon.....	30 00	
Cash.....	5 00	
S. B. L.....	25 00	
S. F.....	10 00	
Missionary Boxes.....	128 82	198 82

LEGACIES.

<i>Ohio, Cincinnati</i> —Estate of S. G. Brown, $\frac{1}{2}$	125 00	125 00
		\$11,907 23

Amount previously acknowledged.. \$7,659 35

TOTAL from Oct. 1, 1870.\$49,566 58

Commission OF Home Missions to Colored People.

MAY, 1871.

RALEIGH, NORTH CAROLINA.

ST. AUGUSTINE NORMAL SCHOOL.

Our School was never in as good condition as at present. We have seventy scholars on the roll, twenty-five of whom are boarders. The sexes are about equally divided.

Since my last report, I have formed a class in Latin (which is studying Arnold's First Book), and also another class in Algebra. The pupils do as well in these studies as any could do, whose opportunities in the past have been no greater. Some do remarkably well. Indeed, I see no difference intellectually between them and white children.

I wish you could see our School, and witness the happy effect of our system, or, rather, of the system of our Church in restraining, elevating and refining these former slaves. They come to us frequently, rough, ignorant of the faith of the Christian and of the precepts of God's law, and wanting in anything like reverence for Divine things. Soon they change. They are taught the Creed, the Commandments, they join in the Services of the Church, order takes the place of irregularity, and, gradually, we find them becoming studious, attentive and eager to learn. We have had no cause for severe discipline this term.

We feel that our work, though humble, is a most important one for the Church. The seed sown must and will bring precious fruit. The pupils here are thoroughly trained in their studies; are taught "the first principles of the doctrine of CHRIST;" and our labors are and will be blessed.

We hear the best kind of reports from our former boarding pupils, who are out engaged in teaching. They stand high among teachers of their race, and are much sought after by Schools. Even those who have been with us only one term, are able to find profitable employment.

FROM MISS A. L. CHAPMAN.

THE school under my care is doing quite creditably. I have fifty scholars this month. In all there have been eighty different scholars.

Many come six weeks, stay out a month to work, and then return to the school. I do not report any as scholars, that come one week or less. The first of every month I make out a new list of those scholars present. I have followed the rules of former schools in this. The school is taught the Catechism every Wednesday and Friday. On Wednesday I have two sessions, as it is impossible to go through the usual school routine and the extra lesson in one session.

The pupils are largely composed of children whose parents are Methodists and Baptists. Many of them require their children to go to their own Sunday-schools. All, however, recite the Catechism in school. I have two scholars,—sons of Methodist preachers, and one son of a Baptist preacher. It is quite amusing to see the pride they take in reciting the Catechism correctly. If I could have some Prayer-books, the scholars would learn something of the Service in school, and then they might come to Church. Not knowing how to find the places, and follow the Service, keeps many from going to Church.

FROM REV. W. T. FLOYD.

I have duly received your letter, dating February 27th, for which I offer you my thanks. As an answer to its contents, permit me to say, that, as far as I am concerned, I have long made up my mind to serve the Lord and my fellow-men in Raleigh. All other matters depend on the parties who are to support me; If they give me food and clothing, and the society of my dear ones, I want no more. My Congregation is growing; I have always a good attendance in Church and in the Sunday-school. I lecture to them, on Wednesday nights, on the Articles of our Church and on the Decalogue; and am now purposing to take up the Creed; and, when I am done with that (D.V.), I will take the Parables of our SAVIOUR. On Friday evening, I meet the children of the day and Sunday-schools, and teach them music and singing. I have received one adult into the Church by Baptism, and four others are preparing for the same rite. I have seven receiving instruction for Confirmation. From this, you see I am heart and soul in my duty.

The winter is now pretty nearly over here, and mother Nature is showing me the Southern beauty. The peach and plum trees are just now decked with the loveliest blossoms I have ever seen.

But I must return to a subject of greater importance, and one mentioned in my last—viz., Sunday-school books. We have already a sufficient number of Bibles, but not of Prayer Books, and no children's paper of any kind. A lot of old numbers of Church papers have been given me in Philadelphia, and I am making shift by giving the same to both teachers and children on every first Sunday in the month. They will soon, however, be finished.

NEW BERNE, N. C.

FROM MISS M. J. HICKS.

My school was never in a more flourishing condition, as regards numbers and punctual attendance. The average attendance for the month of February, has been one hundred; whole number registered, one hundred and thirty. Generally, the children have been furnished with school books by their parents, which is quite encouraging. Another pleasing feature is, that I am receiving occasional visits from the parents, inquiring after the progress and behavior of their children. My school is made up of the same children that I had last year. Altogether, their progress is satisfactory.

As in the days of our SAVIOUR, when upon earth, so now, we "have the poor always with us." In the immediate neighborhood of our school there is a Churchwoman who has had ever since Christmas, a sick mother, son and daughter to care for. They are miserably poor, and are worthy objects of charity. I am too often obliged to leave the destitute with a heavy heart, because of my inability to contribute to their temporal needs.

Why cannot those who are surrounded with everything heart can wish, or imagination conceive, the very *crumbs* that fall from whose table might feed hundreds, why cannot these give something from their abundance to relieve these needy ones? Recently several of my scholars were made the recipients of beautiful Bibles by a friend in Massachusetts. We were heartily glad to receive them. It holds up our hands, lightens our often weary burdens, and cheers our sickening hearts, to know that we have the sympathy of some kind friends at home.

FROM MISS S. G. SWETLAND.

During the past month our school exercises have continued without interruption, and until the past week, with undiminished numbers. Now there is a decided falling off; we are reduced by the leaving of most of the country scholars to 117. One of the public schools has broken up, and I could easily fill to a larger number even, than formerly, but our children are so well drilled, that I dread the coming in of a rough set when it is so late in the year. However, if you desire a *big report* I will do so. I am much worn, and sometimes think myself feeble, but this is not on account of school labor merely, but I have care and anxiety, that I have no right to expect you to share.

LATER.—Some of the absentees, whose name I have erased, are, I am told, to return, so soon as the corn is all planted. This, however, is not a matter for complaint, for they must work.

I have not found the work at any time since I have been South, so satisfactory as during the past year, or have I ever so fully realized its

importance or its hopefulness. The greatest want is, an educated colored Ministry, to live among, and work with this people. The effect would, I think, be wonderful after the breaking up of the ground that the schools have done. The field is now fully prepared for them.

ROMISH SCHOOLS AMONG THE FREEDMEN.

A CORRECTION.

AN irresponsible statement to the effect that there are 200,000 children in these Schools, published two years since, was, says a cotemporary, transferred to our Miscellany, and extensively copied into the religious and secular press. Subsequently, when asked for our authority, having none to give, we sought information from agents of the Freedmen's Bureau and others engaged in Missionary labor in the South. The result of a somewhat thorough inquiry indicates, that there are only a few hundred colored children now under the care of Romish teachers. The fact seems to be, that the Priesthood count the grown people as children enough for their purposes, which is unhappily too true, and thus far have expended their principal efforts upon the the adult colored population.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People, acknowledges the receipt of the following sums from March 1st, 1871, to April 1st, 1871:

VERMONT.				NEW JERSEY.			
<i>Rutland</i> —Trinity Church.....	20 00	20 00		<i>New Brunswick</i> —St. John's.....	28 50		
NORTH HAMPSHIRE.				<i>Newark</i> —Trinity Church, Mrs. Albert Baldwin.....	50 00		
<i>Keene</i> —Rev. E. A. Renouf.....	10 00			<i>Plainfield</i> —Grace Church, a member.....	1 00		
" Mrs. Renouf.....	10 00	20 00		<i>Morristown</i> —Church of the Redeemer.....	27 00	106 50	
RHODE ISLAND.				PENNSYLVANIA.			
<i>Providence</i> —St. Stephen's Church.....	252 30			<i>Philadelphia</i> —Church of the Advent.....	73 39		
" St. John's Church... 500 00		752 30		" St. Mark's.....	110 00		
CONNECTICUT.				<i>Frankford</i> —St. Mark's.....	228 74	412 13	
<i>Cheshire</i> —St. Peter's Church.....	9 79			PITTSBURGH.			
<i>Hartford</i> —Trinity Ch., a friend... 50 00				<i>Pittsburgh</i> —Mrs. F. R. Brunot....	100 00	100 00	
<i>Danbury</i> —St. James' Church.....	12 20			OHIO.			
<i>New Haven</i> —Miss F. W. Butler, C. Orphan Asylum.....	20 00	91 99		<i>Cleveland</i> —St. John's Church.....	7 49		
NEW YORK.				" All Saints'.....	2 51	10 00	
<i>New York</i> —St. Paul's Church.....	92 20			MICHIGAN.			
" Stewart Brown, Esq.....	200 00			<i>Jackson</i> —St. Paul's Church.....	17 26	17 26	
" ".....	407 17			<i>Franklin</i>	1 00	1 00	
" Mrs. E. L. Baylis.....	50 00			ILLINOIS.			
" Trinity Chapel.....	377 56			<i>Minneapolis</i> —Ch. of Gethsemane..	5 25		
<i>Rye</i> —Miss J. W. Earle.....	10 00			<i>Duluth</i> —St. Paul's Church.....	3 40	8 65	
<i>Newburg</i> —St. John's Church.....	6 00	1142 93		MISCELLANEOUS.			
DIOCESE OF ALBANY.				<i>Wolcott Richards, Esq.</i>	10 00	10 00	
<i>Albany</i> —St. Paul's Church.....	36 80						
<i>Ballston Spa</i> —J.....	10 00						
<i>Cooperstown</i> —Christ Church.....	10 00						
<i>Hogansburg</i> —Mission.....	1 00	57 80					
LONG ISLAND.							
<i>Little Neck</i> —Zion Church.....	26 61	26 61					
WESTERN NEW YORK.							
<i>Allen's Hill</i> —C. A. Wilson.....	1 50	1 50					

SUPPLIES:—From American Bible Society: Bibles, 500; Testaments, 2,000.

Amount previously acknowledged.. \$2,778 67
 Total..... \$7,527 26